

CHILDREN'S BOOK
COLLECTION



LIBRARY OF THE
UNIVERSITY OF CALIFORNIA
LOS ANGELES

10526
#163

Lachs Antispiere
J. A. L.

A present to
Abigail Munson,
Poly Munson, &
E. Munson —

May 11th 1791



Done



T H E
YOUNG LADYs
PARENTAL MONITOR:

CONTAINING,

I.

Dr. GREGORY's

" FATHER'S LEGACY
" TO HIS DAUGHTERS."

II.

LADY PENNINGTON's

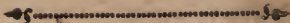
" UNFORTUNATE
" MOTHER'S ADVICE

" TO HER ABSENT
" DAUGHTERS."

III.

*MARCHIONESS DE
L AMBERT's*

" ADVICE OF A MO-
" THER TO HER
" DAUGHTER."



LONDON: PRINTED:
HARTFORD, Re-printed, and Sold
BY,
NATHANIEL PATTEN, M.DCC.XCII.



A
FATHER'S LEGACY,
TO
HIS DAUGHTERS.

BY THE LATE
Dr. GREGORY,
OF EDINBURGH.

44

A

THE UNIVERSITY OF CHICAGO

1901

THE UNIVERSITY OF CHICAGO

LIBRARY

OF THE UNIVERSITY OF CHICAGO

CHICAGO, ILL.

P R E F A C E.

THAT the subsequent Letters were written by a tender father, in a declining state of health, for the instruction of his daughters, and not intended for the Public, is a circumstance which will recommend them to every one who considers them in the light of admonition and advice. In such domestic intercourse, no sacrifices are made to prejudices, to customs, to fashionable opinions. Paternal love, paternal care, speak their genuine sentiments, undisguised and unrestrained. A father's zeal for his daughter's improvement, in whatever can make a woman amiable, with a father's quick apprehension of the dangers that too often arise, even from the attainment of that very point, suggest his admonitions, and render him attentive to a thousand little graces and little decorums, which would escape the nicest moralist who should undertake the subject on uninterested speculation. Every faculty is on the alarm, when the objects of such tender affection are concerned.

In the writer of these Letters paternal tenderness and vigilance were doubled, as he was at that time sole parent; death having before deprived the young ladies of their excellent mother. His own precarious state of health inspired him with the most tender solicitude for their future welfare; and though he might have concluded, that the impressi-

on made by his instruction and uniform example could never be effaced from the memory of his children, yet his anxiety for their orphan condition suggested to him this method of continuing to them those advantages.

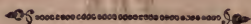
The Editor is encouraged to offer this Treatise to the Public, by the very favourable reception which the rest of his father's works have met with. The Comparative View of the State of Man and other Animals, and the Essay on the Office and Duties of a Physician, have been very generally read; and, if he is not deceived by the partiality of his friends, he has reason to believe they have met with general approbation.

In some of those tracts the Author's object was to improve the taste and understanding of his reader; in others, to mend his heart; in others, to point out to him the proper use of philosophy, by shewing its application to the duties of common life. In all his writings his chief view was the good of his fellow-creatures; and as those among his friends, in whose taste and judgment he most confided, think the publication of this small work will contribute to that general design, and at the same time do honour to his memory, the Editor can no longer hesitate to comply with their advice in communicating it to the Public.

THE
C O N T E N T S.

<i>Introduction,</i>	— — —	Page 10
<i>Religion,</i>	— — — —	12
<i>Conduct and Behaviour,</i>	— —	18
<i>Amusements,</i>	— — —	24
<i>Friendship, Love, Marriage,</i>	— —	30

A
FATHER'S LEGACY
TO
HIS DAUGHTERS.



MY DEAR GIRLS,

YOU had the misfortune to be deprived of your mother at a time of life when you were insensible of your loss, and could receive little benefit either from her instruction or her example. Before this comes to your hands, you will likewise have lost your father.

I have had many melancholy reflections on the forlorn and helpless situation you must be in, if it should please God to remove me from you, before you arrive at that period of life when you will be able to think and act for yourselves. I know mankind too well: I know their falsehood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy. You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them any return, by contributing to their interest or their pleasure, or even to the gratification of their vanity.

I have been supported under the gloom naturally arising from these reflections, by a reliance on the goodness of that Providence which has hitherto

therto preserved you, and given me the most pleasing prospect of the goodness of your dispositions; and by the secret hope that your mother's virtues will entail a blessing on her children.

The anxiety I have for your happiness, has made me resolve to throw together my sentiments relating to your future conduct in life. If I live for some years, you will receive them with much greater advantage, suited to your different geniuses and dispositions. If I die sooner, you must receive them in this very imperfect manner,—the last proof of my affection.

You will all remember your father's fondness, when perhaps every other circumstance relating to him is forgotten. This remembrance, I hope, will induce you to give a serious attention to the advices I am now going to leave with you. I can request this attention with the greater confidence, as my sentiments on the most interesting points that regard life and manners, were entirely correspondent to your mother's, whose judgment and taste I trusted much more than my own.

You must expect that the advices which I shall give you will be very imperfect, as there are many nameless delicacies in female manners, of which none but a woman can judge. You will have one advantage by attending to what I am going to leave with you; you will hear, at least for once in your lives, the genuine sentiments of a man who has no interest in flattering or deceiving you. I shall throw my reflections together without any studied order, and shall only, to avoid confusion, range them under a few general heads.

You will see, in a little Treatise of mine just published,

published, in what an honourable point of view I have considered your sex; not as domestic drudges, or the slaves of our pleasures, but as our companions and equals; as designed to soften our hearts and polish our manners; and as Thomson finely says,

To raise the virtues, animate the bliss,
And sweeten all the toils of human life.

I shall not repeat what I have there said on this subject, and shall only observe, that from the view I have given of your natural character and place in society, there arises a certain propriety of conduct peculiar to your sex. It is this peculiar propriety of female manners of which I intend to give you my sentiments, without touching on those general rules of conduct by which men and women are equally bound.

While I explain to you that system of conduct which I think will tend most to your honour and happiness, I shall, at the same time, endeavour to point out those virtues and accomplishments which render you most respectable and most amiable in the eyes of my own sex.

RELIGION.

THOUGH the duties of religion, strictly speaking, are equally binding on both sexes, yet certain differences in their natural character and education, render some vices in your sex particularly odious. The natural hardness of our hearts, and strength of our passions, inflamed by the uncontrouled licence we are too often indulged with in our youth, are apt to render our manners more

more dissolute, and make us less susceptible of the finer feelings of the heart. Your superior delicacy, your modesty, and the usual severity of your education, preserve you, in a great measure, from any temptation to those vices to which we are most subjected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this, along with the natural warmth of your imagination, renders you peculiarly susceptible of the feelings of devotion.

There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of religion. It is chiefly owing to these, that you bear domestic misfortunes better than we do.

But you are sometimes in very different circumstances, that equally require the restraints of religion. The natural vivacity, and perhaps the natural vanity of your sex, is very apt to lead you into a dissipated state of life that deceives you, under the appearance of innocent pleasure; but which in reality wastes your spirits, impairs your health, weakens all the superior faculties of your minds, and often sullies your reputations. Religion, by checking this dissipation, and rage for pleasure, enables you to draw more happiness,

ness, even from those very sources of amusement, which, when too frequently applied to, are often productive of satiety and disgust.

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these, and do not meddle with controversy. If you get into that, you plunge into a chaos, from which you will never be able to extricate yourselves. It spoils the temper, and, I suspect, has no good effect on the heart.

Avoid all books and all conversation that tend to shake your faith on those great points of religion which should serve to regulate your conduct, and on which your hopes of future and eternal happiness depend.

Never indulge yourselves in ridicule on religious subjects, nor give countenance to it in others by seeming diverted with what they say. This, to people of good-breeding, will be a sufficient check.

I wish you to go no further than the Scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence. I would advise you to read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct you in your conduct, and not such as tend to entangle you in the endless maze of opinions and systems.

Be punctual in the stated performance of your private devotions, morning and evening. If you have any sensibility or imagination, this will establish such an intercourse between you and the
Supreme

Supreme Being, as will be of infinite consequence to you in life. It will communicate an habitual cheerfulness to your tempers, give a firmness and steadiness to your virtue, and enable you to go through all the vicissitudes of human life with propriety and dignity.

I wish you to be regular in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place. In your behaviour at public worship, observe an exemplary attention and gravity.

That extreme strictness which I recommend to you in these duties, will be considered by many of your acquaintance as a superstitious attachment to forms; but in the advices I give you on this and other subjects, I have an eye to the spirit and manners of the age. There is a levity and dissipation in the present manners, a coldness and listlessness in whatever relates to religion which cannot fail to infect you, unless you purposely cultivate in your minds a contrary bias, and make the devotional taste habitual.

Avoid all grimace and ostentation in your religious duties. They are the usual cloaks of hypocrisy; at least they shew a weak and vain mind.

Do not make religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions, but shew the same resentment you would naturally do on being offered any other personal insult. But the surest way to avoid this, is by

a modest reserve on the subject, and by using no freedom with others about their religious sentiments.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably arise from causes in which you had no share, and from which you can derive no merit.

Shew your regard to religion by a distinguishing respect to all its ministers, of whatever persuasion who do not by their lives dishonour their profession; but never allow them the direction of your consciences, lest they taint you with the narrow spirit of their party.

The best effect of your religion will be a diffusive humanity to all in distress. Set apart a certain proportion of your income as sacred to charitable purposes. But in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue. Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of shewing a tender and compassionate spirit where your money is not wanted. There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship, the sight of human misery softens the heart, and makes it better: it checks the pride of health and prosperity,

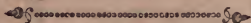
ity, and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the secret endearment which nature has annexed to all our sympathetic sorrows.

Women are greatly deceived, when they think they recommend themselves to our sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in you. Every man who knows human nature, connects a religious taste in your sex with softness and sensibility of heart; at least we always consider the want of it as a proof of that hard and masculine spirit, which of all your faults we dislike the most. Besides, men consider your religion as one of their principal securities for that female virtue in which they are most interested. If a gentleman pretends an attachment to any of you, and endeavours to shake your religious principles, be assured he is either a fool, or has designs on you which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was, plainly this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the Church of England, and had an attachment to it, and I had a prejudice in favour of every thing she liked. It never was her desire that you should be baptised by a clergyman of the Church of England, or be educated in that Church. On the contrary, the delicacy of her regard to the smallest circumstance that could affect me in the eye of the world, made her anxiously insist it might be otherwise. But I could not yield to her in that kind of generosity.

When

When I lost her, I became still more determined to educate you in that Church, as I feel a secret pleasure in doing every thing that appears to me to express my affection and veneration for her memory. I draw but a very faint and imperfect picture of what your mother was, while I endeavour to point out what you should be *.



CONDUCT and BEHAVIOUR.

ONE of the chief beauties in a female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause; if you were, you must become, if not worse, at least less amiable women: but you may be dazzled by that admiration which yet rejoices your hearts.

When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in our sex, as I have too often felt; but in yours it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime? it is a sufficient answer, that Nature has made you to blush when you are guilty of no fault, and has forced us to love you because you do so.—Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

This modesty, which I think so essential in

* The reader will remember, that such observations as respect equally both the sexes, are all along as much as possible avoided.

your

your sex, will naturally dispose you to be rather silent in company, especially in a large one.—People of sense, and discernment will never mistake such silence for dulness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it, and this never escapes an observing eye.

I should be glad that you had an easy dignity in your behaviour at public places, but not that confident ease, that unabashed countenance, which seems to set the company at defiance. If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart: let your pride on this occasion preserve you from that meanness into which your vanity would sink you. Consider that you expose yourselves to the ridicule of the company, and affront one gentleman only to swell the triumph of another, who perhaps thinks he does you honour in speaking to you.

Converse with men even of the first rank with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess. It must be guarded with great discretion and good nature, otherwise it will create you many enemies. Wit is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.

Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it. It is often a great enemy to delicacy,

delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Be even cautious in displaying your good sense. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous and malignant eye on a woman of great parts, and a cultivated understanding.

A man of real genius and candour is far superior to this meanness; but such a one will seldom fall in your way; and if by accident he should, do not be anxious to shew the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself; and if you have any advantages of person or manner, and keep your own secret, he will probably give you credit for a great deal more than you possess. The great art of pleasing in conversation consists in making the company pleased with themselves. You will more readily bear them talk yourselves into their good graces.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice—I think, unjustly. Men are fully as guilty of it when their interests interfere. As your interests more frequently clash, and as your feelings are quicker than ours, your temptations to it are more frequent: for this reason be particularly tender of the reputation of your own sex, especially when they happen to rival you in our regards. We look on this as the strongest proof of dignity and true greatness of mind.

Shew a compassionate sympathy to unfortunate
women

women, especially to those who are rendered so by the villany of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation, as shameful in itself, and as highly disgusting to us. All double entendre is of this sort. The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at, when it comes from your mouths, or even when you hear it without pain and contempt.—Virgin purity is of that delicate nature, that it cannot hear certain things without contumination. It is always in your power to avoid these. No man but a brute or a fool will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit. There is a dignity in conscious virtue which is able to awe the most shameless and abandoned of men.

You will be reproached perhaps with prudery. By prudery is usually meant an affectation of delicacy: Now I do not wish you to affect delicacy; I wish you to possess it: at any rate it is better to run the risk of being thought ridiculous than disgusting.

The men will complain of your 'reserve. They will assure you that a franker behaviour would make you more amiable. But, trust me, they are not sincere when they tell you so. I acknowledge, that on some occasions it might render you more agreeable as companions, but it would make you less amiable as women—an important distinction, which many of your sex are not aware of.

After

After all, I wish you to have great ease and openness in your conversation; I only point out some considerations which ought to regulate your behaviour in that respect.

Have a sacred regard to truth. Lying is a mean and despicable vice. I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity, or an unbridled imagination. I do not mean to censure that lively embellishment of a humorous story, which is only intended to promote innocent mirth.

There is a certain gentleness of spirit and manners extremely engaging in your sex; not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises either from an affectation of softness, or from perfect insipidity.

There is a species of refinement in luxury, just beginning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth; I hope, for the honour of the sex, they may ever continue so; I mean, the luxury of eating. It is a despicable selfish vice in men, but in your sex it is beyond expression indelicate and disgusting.

Every one who remembers a few years back, is sensible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies; their drawing rooms are deserted, and after dinner and supper the gentlemen are impatient till they retire. How they came to lose this respect, which nature and politeness so well

well entitle them to, I shall not here particularly inquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe, that the behaviour of the ladies in the last age was very reserved and stately. I would now be reckoned ridiculously stiff and formal. Whatever it was, it had certainly the effect of making them more respected.

A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgement, and an intimate knowledge of the human heart. By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over us, by the fullest display of their personal charms, by being always in our eye at public places, by conversing with us with the same unreserved freedom as we do with one another; in short, by resembling us as nearly as they possibly can.—But a little time and experience will show the folly of this expectation and conduct.

The power of a fine woman over the hearts of men, of men of the finest parts, is even beyond what she conceives. They are sensible of the pleasing illusion, but they cannot, nor do they wish to dissolve it. But if she is determined to dispel the charm, it certainly is in her power; she may soon reduce the angel to a very ordinary girl.

There is a native dignity in ingenuous modesty to be expected in your sex, which is your natural protection from the familiarities of the men, and which you should feel previous to the reflection that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom

whom you give your heart, but who, if he has the least delicacy, will despise them if he knows that they have been prostituted to fifty men before him. The sentiment, that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention that elegance, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter ; it gives that charm to beauty, without which it generally fails to please. It is partly a personal quality, in which respect it is the gift of nature ; but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners ;—every virtue and every excellency in their most graceful and amiable forms.

You may perhaps think that I want to throw every spark of nature out of your composition, and to make you entirely artificial. Far from it. I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation. Milton had my idea, when he says of Eve,

Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.



AMUSEMENTS.

EVERY period of life has amusements which are natural and proper to it. You may indulge the variety of your tastes in these, while you

you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health, as various kinds of exercise; some are connected with qualities really useful, as different kinds of women's work, and all the domestic concerns of a family; some are elegant accomplishments, as dress, dancing, music, and drawing. Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements. There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.

I would particularly recommend to you those exercises that oblige you to be much abroad in the open air, such as walking and riding on horseback. This will give vigour to your constitutions, and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious.

An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

But though good health be one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally as-

sociate

associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of.

The intention of your being taught needle-work, knitting, and such like, is not on account of the intrinsic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home. It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The domestic œconomy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excused from this by any extent of fortune, though with a narrow one the ruin that follows the neglect of it may be more immediate.

I am at the greatest loss what to advise you in regard to books. There is no impropriety in your reading history, or cultivating any art or science to which genius or accident lead you. The whole volume of Nature lies open to your eye

eye, and furnishes an infinite variety of entertainment. If I was sure that Nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure would I endeavour to direct your reading in such a way as might from that taste to the utmost perfection of truth and elegance. "But when I reflect how easy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily she enters into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience;" I think I may very probably do you an injury by artificially creating a taste, which, if Nature never gave it you, would only serve to embarrass your future conduct. I do not want to *make* you any thing: I want to know what Nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you; I wish you to have sentiments that may uniformly and steadily guide you, and such as your hearts so thoroughly approve, that you would not forego them for any consideration this world could offer.

Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expence in it, and good taste will direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgement are required in the application of this rule. A fine woman shews her charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so fine.

fine as what imagination forms. The most perfect elegance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness, so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance. You will not easily believe how much we consider your dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.

In dancing, the principal points you are to attend to are ease and grace: I would have you to dance with spirit; but never allow yourselves to be so far transported with mirth, as to forget the delicacy of your sex. Many a girl dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment that gives such pleasure to any person of sentiment or humour, as the theatre. But I am sorry to say there are few English comedies a lady can see, without a shock to delicacy. You will not readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgement of the rest. A virtuous girl often hears very indelicate things with a countenance no wise embarrassed, because in truth she does not understand them. Yet this is, most ungenerously, ascribed to that command of features, and that ready presence of mind, which you are thought to possess in a degree

gree far beyond us ; or, by still more malignant observers, it is ascribed to hardened effrontery.

Sometimes a girl laughs with all the simplicity of unsuspecting innocence, for no other reason but being infected with other people's laughing : she is then believed to know more than she should do. If she does happen to understand an improper thing, she suffers a very complicated distress : she feels her modesty hurt in the most sensible manner, and at the same time is ashamed of appearing conscious of the injury. The only way to avoid these inconveniencies, is never to go to a play that is particularly offensive to delicacy. Tragedy subjects you to no such distress.—Its sorrows will soften and enable your hearts.

I need say little about gaming, the ladies in this country being as yet almost strangers to it. It is a ruinous and incurable vice ; and as it leads to all the selfish and turbulent passions, is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided that what you can possibly lose is such a trifle as can neither interest you, nor hurt you.

In this, as well as in all important points of conduct, shew a determined resolution and steadiness. This is not in the least inconsistent with that softness and gentleness so amiable in your sex. On the contrary, it gives that spirit to a mild and sweet disposition, without which it is apt to degenerate into infidelity. It makes you respectable in your own eyes, and dignifies you in ours.

FRIENDSHIP, LOVE, MARRIAGE.

THE luxury and dissipation that prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification which friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it.

In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them more agreeable and useful companions. You have particular reason to place confidence in those who have shewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful. When you read this, you will naturally think of your mother's friend, to whom you owe so much.

If you have the good fortune to meet with any who deserve the name of friends, unboresom yourself to them with the most unsuspecting confidence. It is one of the world's maxims, never to trust any person with a secret, the discovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you, on the whole, much happier than reserved suspicious one

one, although you may sometimes suffer by it. Coldness and distrust are but the too certain consequences of age and experience; but they are unpleasant feelings, and need not be anticipated before their time.

But however open you may be in talking of your affairs, never disclose the secrets of one friend to another. These are secret deposits, which do not belong to you, nor have you any right to make use of them.

There is another case, in which I suspect it is proper to be secret, not so much from motives of prudence, as delicacy; I mean in love matters. Though a woman has no reason to be ashamed of an attachment to a man of merit, yet Nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and when all the subterfuges of ingenuity to conceal it from herself fail, she feels a violence done both to her pride and to her modesty. This, I should imagine, must always be the case where she is not sure of a return to her attachment.

In such a situation, to lay the heart open to any person whatever, does not appear to me consistent with the perfection of female delicacy. But perhaps I am in the wrong. At the same time I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets, however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into your feelings, but may rather consider them as a subject of pleasantry. For this reason love secrets are of all others the worst kept. But the consequences to you may be very serious,

as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love.

If, therefore, you must have a friend to pour out your hearts to, be sure of her honour and secrecy. Let her not be a married woman, especially if she lives happily with her husband. There are certain unguarded moments, in which such a woman, though the best and worthiest of her sex, may let hints escape, which at other times, or to any other person than her husband, she would be incapable of; nor will a husband in this case feel himself under the same obligation of secrecy and honour, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly.

If all other circumstances are equal, there are obvious advantages in your making friends of one another. The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, to possess truth, honour, sense, and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendship of men, without any of the inconveniencies that attend such connexions with our sex.

Beware of making confidants of your servants. Dignity not properly understood very readily degenerates into pride, which enters into no friendship, because it cannot bear an equal, and is so fond of flattery as to grasp at it even from servants and dependants. The most intimate confidants, therefore, of proud people, are valets-de-chamber and waiting-women. Shew the ut-
most

most humanity to your servants; make their situation as comfortable to them as possible: but if you make them your confidants, you spoil them, and debase yourselves.

Never allow any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect to you. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you, that this reserve is inconsistent with the freedom which friendship allows; but a certain respect is as necessary in friendship as in love. Without it you may be liked as a child, but you will never be beloved as an equal.

The temper and disposition of the heart in your sex make you enter more readily and warmly into friendships than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of; and this makes your friendships so very fluctuating.

Another great obstacle to the sincerity as well as steadiness of your friendships, is the great clashing of your interests in the pursuits of love, ambition, or vanity. For these reasons, it would appear at first view more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes it occasions an emulation and exertion in each to excel and be agreeable: hence their respective excellencies are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy, or suspicion of rivalry. The friendship of a man for a woman is always blended with tenderness, which he never feels for one of his own sex, even where love is in no degree

concerned: Besides, we are conscious of a natural title you have to your protection and good offices, and therefore we feel an additional obligation of honour to serve you, and to observe an inviolable secrecy, whenever you confide in us.

But apply these observations with great caution. Thousands of women of the best hearts and finest parts have been ruined by men who approach them under the specious name of friendship. But supposing a man to have the most undoubted honour, yet his friendship to a woman is so near a-kin to love, that if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend. Let me here, however, warn you against that weakness so common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expose you more to ridicule than the taking up a man on the suspicion of being your lover, who perhaps never once thought of you in that view, and giving yourselves those airs so common among all silly women on such occasions.

There is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will find really very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observances, which those of a superior class do not so well understand, or have not leisure to regard, or perhaps are too proud to submit to. Look on the compliments of such men as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behaviour will be easily able to check.

There

There is a different species of men whom you may like as agreeable companions, men of worth, taste, and genius, whose conversation, in some respect, may be superior to what you generally meet with among your own sex. It will be foolish in you to deprive yourselves of an useful and agreeable acquaintance, merely because idle people say he is your lover. Such a man may like your company, without having any design on your person.

People whose sentiments, and particularly whose tastes correspond, naturally like to associate together, although neither of them have the most distant view of any further connection. But as this similarity of minds often gives rise to a more tender attachment than friendship, it will be prudent to keep a watchful eye over yourselves, lest your hearts become too far engaged before you are aware of it. At the same time, I do not think that your sex, at least in this part of the world, have much of that sensibility which disposes to such attachments. What is commonly called love among you is rather gratitude, and a partiality to the man who prefers you to the rest of your sex; and such a man you often marry, with little of either personal esteem or affection. Indeed, without an unusual share of natural sensibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

It is a maxim laid down among you, and a very prudent one it is, That love is not to begin on your part, but is entirely to be the consequence of our attachment to you. Now, supposing a woman to have sense and taste, she will not find many men to whom she can possibly be supposed
to

to bear any considerable share of esteem. Among these few it is very great chance if one of them distinguishes her particularly. Love, at least with us, is exceedingly capricious, and will not always fix where reason says it should. But supposing one of them should become particularly attached to her, it is still extremely improbable that he should be the man in the world her heart most approved of.

As, therefore. Nature has not given you that unlimited range in your choice which we enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to your common good liking and friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude: this gratitude rises into a preference, and this preference perhaps at last advances to some degree of attachment, especially if it meets with crosses and difficulties; for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one of a million of you that could ever marry with any degree of love.

A man of taste and delicacy marries a woman because he loves her more than any other. A woman of equal taste and delicacy marries him because she esteems him, and because he gives her that preference. But if a man unfortunately becomes attached to a woman whose heart is secretly pre-engaged, his attachment, instead of obtaining a suitable return, is particularly offensive;
and

and if he persists to tease her, he makes himself equally the object of her scorn and aversion.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them so easily as to impose on a young girl of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable and inconceivable to an honourable and elevated mind.

The following, I apprehend, are the most genuine effects of an honourable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all its stages, seeks concealment, and never expects success. It renders a man not only respectful, but timid to the highest degree in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry, but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dulness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes his; and to avoid this, he shuns all the little observances of common gallantry.

His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffidence and embarrassment will always make him appear to disadvantage

tage in the company of his mistress. If the fascination continue long, it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his mind. You will find this subject beautifully and pathetically painted in Thomson's Spring.

When you observe in a gentleman's behaviour these marks which I have described above, reflect seriously what you are to do. If his attachment is agreeable to you, I leave you to do as nature, good sense, and delicacy shall direct you. If you love him, let me advise you never to discover to him the full extent of your love, no, not although you marry him. That sufficiently shews your preference, which is all he is intitled to know. If he has delicacy, he will ask for no stronger proof of your affection for your sake; if he has sense, he will not ask it for his own. This is an unpleasant truth, but it is my duty to let you know it. Violent love cannot subsist, at least cannot be expressed, for any time together on both sides; otherwise the certain consequence, however concealed, is satiety and disgust. Nature in this case has laid the reserve on you.

If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honourably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However people's hearts may deceive them, there is scarcely a person that can love for any time without at least some distant hope of success. If you really wish to undeceive a lover, you may do
it

it in a variety of ways. There is a certain species of easy familiarity in your behaviour which may satisfy him, if he has any discernment left, that he has nothing to hope for. But perhaps your particular temper may not admit of this: you may easily shew that you want to avoid his company; but if he is a man whose friendship you wish to preserve, you may not chuse this method, because then you lose him in every capacity. You may get a common friend to explain matters to him, or fall on many other devices, if you are seriously anxious to put him out of suspense.

But if you are resolved against every such method, at least do not shun opportunities of letting him explain himself. If you do this, you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no further trouble, nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain. He will never whine nor sue for your pity: That would mortify him almost as much as your scorn. In short, you may possibly break such a heart, but you can never bend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty, and is the passion of all others the most difficult to conquer.

There is a case where a woman may coquette justifiably to the utmost verge which her conscience will allow. It is where a gentleman purposely declines to make his addresses, till such time as he thinks himself perfectly sure of her consent.

consent. This at bottom is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing; it is intended to force her to explain herself, in effect, before the gentleman deigns to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man who would degrade the very woman whom he wishes to make his wife.

It is of great importance to distinguish whether a gentleman, who has the appearance of being your lover, delays to speak explicitly, from the motive I have mentioned, or from a diffidence inseparable from true attachment. In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness: and the greatest kindness you can shew him, if you are determined not to listen to his addresses, is to let him know it as soon as possible.

I know the many excuses with which women endeavour to justify themselves to the world, and to their own consciences, when they act otherwise. Sometimes they plead ignorance, or at least uncertainty, of the gentleman's real sentiments. That may sometimes be the case. Sometimes they plead the decorum of their sex, which enjoins an equal behaviour to all men, and forbids them to consider any man as a lover, till he has directly told them so. Perhaps few women carry their ideas of female delicacy and decorum so far as I do. But I must say, you are not intitled to plead the obligation of these virtues in opposition to the superior ones of gratitude, justice and humanity. The man is intitled to all these, who
prefers

prefers you to the rest of your sex, and perhaps whose greatest weakness is this very preference. The truth of the matter is, vanity, and the love of admiration, is so prevailing a passion among you, that you may be considered to make a very great sacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise the lover.

But the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world and whom they themselves esteem, although they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity: nay, they can sometimes be gratified with the utter ruin of his fortune, fame and happiness. God forbid I should ever think so of all your sex! I know many of them have principles, have generosity and dignity of soul that elevate them above the worthless vanity I have been speaking of.

Such a woman, I am persuaded, may always convert a lover, if she cannot give him her affections, into a warm and steady friend, provided he is a man of sense, resolution and candour. If she explains herself with a generous openness and freedom, he must feel the stroke as a man; but he will likewise bear it as a man: what he suffers, he will suffer in silence. Every sentiment of esteem will remain; but love, though it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the light of a married woman; and

though passion subsides, yet a man of a candid and generous heart always retains a tenderness for a woman he has once loved, and who has used him well, beyond what he feels for any other of her sex.

If he has not confided his own secret to any body, he has an undoubted title to ask you not to divulge it. If a woman chuses to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone; but if she has any generosity or gratitude, she will not betray a secret which does not belong to her.

Male coquetry is much more inexcusable than female, as well as more pernicious; but it is rare in this country. Very few men will give themselves the trouble to gain or retain any woman's affections, unless they have views on them either of an honourable or dishonourable kind. Men employed in the pursuits of business, ambition or pleasure, will not give themselves the trouble to engage a woman's affections, merely from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is entirely in their power. A man of parts, sentiment and address, if he lays aside all regard to truth and humanity, may engage the hearts of fifty women at the same time and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love.

This ambiguity of behaviour, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in us, because

cause we can carry it what length we please, and continue it as long as we please, without your being so much as at liberty to complain or expostulate; whereas we can break our chain, and force you to explain, whenever we become impatient of our situation.

I have insisted the more particularly on this subject of courtship, because it may most readily happen to you at that early period of life when you can have little experience or knowledge of the word; when your passions are warm, and your judgments not arrived at such full maturity as to be able to correct them. I wish you to possess such high principles of honour and generosity as will render you incapable of deceiving, and at the same time to possess that acute discernment which may secure you against being deceived.

A woman, in this country, may easily prevent the first impressions of love; and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit, as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you gave him your hand when your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return; or, what is infinitely worse, where there are wanting those qualities which alone can ensure happiness in a married state.

I know nothing that renders a woman more despicable

44 FRIENDSHIP, LOVE, MARRIAGE.

despicable, than her thinking it essential to happiness to be married. Besides the gross indelicacy of the sentiment, it is a false one, as thousands of women have experienced. But if it was true, the belief that it is so, and the consequent impatience to be married, is the most effectual way to prevent it.

You must not think from this that I do not wish you to marry; on the contrary, I am of opinion, that you may attain a superior degree of happiness in a married state, to what you can possibly find in any other. I know the forlorn and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition, with dignity and cheerfulness, from the period of youth, beauty, admiration and respect, into the calm, silent unnoticed retreat of declining years.

I see some unmarried women, of active vigorous minds, and great vivacity of spirits, degrading themselves; sometimes by entering into a dissipated course of life, unsuitable to their years, and exposing themselves to the ridicule of girls, who might have been their grand children; sometimes by oppressing their acquaintances by impertinent intrusions in their private affairs; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant activity of spirit, which, if it had found employment at home, would have rendered them respectable and useful members of society.

I see other women, in the same situation, gentle, modest, blessed with sense, taste, delicacy, and every milder feminine virtue of the heart, but of weak spirits, bashful, and timid: I see
such

such women sinking into obscurity and insignificance, and gradually losing every elegant accomplishment; for this evident reason, that they are not united to a partner who has sense, and worth, and taste, to know their value; one who is able to draw forth their concealed qualities, and shew them to advantage; who can give that support to their feeble spirits which they stand so much in need of; and who, by his affection and tenderness, might make such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to his amusement.

In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society: but I confess I am not enough of a Patriot to wish you to marry for the good of the public;—I wish you to marry for no other reason but to make yourselves happier. When I am so particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But Heaven forbid you should ever relinquish the ease and independence of a single life, to become the slaves of a fool or a tyrant's caprice.

As these have always been my sentiments, I shall do you but justice, when I leave you in such independent circumstances as may lay you under no temptation to do from necessity what you would never do from choice. This will likewise save you from that cruel mortification to a woman of spirit, the suspicion that a gentleman thinks he
does

does you an honour or a favour when he asks you for his wife.

If I live till you arrive at that age when you shall be capable to judge for yourselves, and do not strangely alter my sentiments, I shall act towards you in a very different manner from what most parents do. My opinion has always been, that when that period arrives the parental authority ceases.

I hope I shall always treat you with that affection and easy confidence which may dispose you to look on me as your friend; in that capacity alone I shall think myself intitled to give you my opinion; in the doing of which, I should think myself highly criminal, if I did not to the utmost of my power endeavour to divest myself of all personal vanity, and all prejudices in favour of my particular taste. If you did not chuse to follow my advice, I should not on that account cease to love you as my children: though my right to your obedience was expired, yet I should think nothing could release me from the ties of nature and humanity.

You may perhaps imagine, that the reserved behaviour which I recommend to you, and your appearing seldom at public places, must cut off all opportunities of your being acquainted with gentlemen; I am very far from intending this. I advise you to no reserve, but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together; they can only be distinguished there by their looks and external behaviour; but it is in private companies alone where you can expect easy and agreeable conversation, which I should never wish you to decline. If
you

you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either side—Love is very seldom produced at first sight, at least it must have, in that case, a very unjustifiable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

There is one advice I shall leave you, to which I beg your particular attention:—Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely, and settle in your own minds, what are the requisites to your happiness in a married state; and, as it is almost impossible that you should get every thing you wish, come to a steady determination what you are to consider as essential, and what may be sacrificed.

If you have hearts disposed by nature for love and friendship, and possess those feelings which enable you to enter into all the refinements and delicacies of these attachments, consider well, for Heaven's sake, and as you value your future happiness, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your sex) to have such a temper and such sentiments deeply rooted in you, if you have spirit and resolution to resist the solicitations of vanity, the persecution of friends (for you will have lost the only friends that would never persecute you), and can support the prospect of the many inconveniences attending the state of an old maid, which I formerly pointed out, then you may indulge yourselves in that kind of sentimental reading and conversation which is most correspondent to your feelings.

But

But if you find on a strict self-examination that marriage is absolutely essential to your happiness, keep the secret inviolable in your own bosoms, for the reasons I formerly mentioned; but shun as you would do the most fatal poison, all that species of reading and conversation which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life; if you do otherwise, consider the terrible conflict of passions this may afterwards raise in your breasts.

If this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will embitter all your married days. Instead of meeting with sense, delicacy, tenderness, a lover, a friend, an equal companion, in a husband, you may be tired with insipidity and dullness; shocked with indelicacy, or mortified by indifference. You will find none to compassionate, or even understand your sufferings; for your husbands may not use you cruelly, and may give you as much money for your clothes, personal expence, and domestic necessaries, as is suitable to their fortunes. The world would therefore look on you as unreasonable women, and that did not deserve to be happy, if you were not so. To avoid these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements of such a kind, as do not affect the heart nor the imagination, except in the way of wit or humour.

I have no view by these advices to lead your tastes; I only want to persuade you of the necessity of knowing your own minds, which, though seemingly

seemingly very easy, is what your sex seldom attain on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess, than that collective decisive spirit, which rests on itself which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide; but in matters of taste, that depend on your own feelings, consult no one friend whatever, but consult your own hearts.

If a gentleman makes his addresses to you, or gives you reason to believe he will do so, before you allow your affections to be engaged, endeavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as his character for sense, his morals, his temper, fortune, and family; whether it is distinguished for parts and worth, or for folly, knavery, and loathsome hereditary diseases. When your friends inform you of these, they have fulfilled their duty. If they go farther, they have not that deference for you which a becoming dignity on your part would effectually command.

Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune, and the pleasures it brings, are your aim, it is not sufficient that the settlements of a jointure and children's provisions be ample, and properly secured; it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this will depend on your marrying a good-natured,

natured, generous man, who despises money, and who will let you live where you can best enjoy that pleasure, that pomp and parade of life, for which you married him.

From what I have said, you will easily see that I could never pretend to advise whom you should marry; but I can with great confidence advise whom you should not marry.

Avoid a companion that may entail any hereditary disease on your posterity, particularly (that most dreadful of all human calamities) madness. It is the height of imprudence to run into such a danger, and, in my opinion, highly criminal.

Do not marry a fool; he is the most intractable of all animals; he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably too hurt your vanity to have husbands for whom you have reason to blush and tremble every time they open their lips in company. But the worst circumstance that attends a fool, is his constant jealousy of his wife being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason but to shew he dares do them.

A rake is always a suspicious husband, because, he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes, and for the sake of their families; but it will sink you in their esteem. If they are weak men, they will
be

be continually teasing and shocking you about your principles.—If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As I look on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden fall of passion, and dignify it with the name of love.—Genuine love is not founded in caprice ; it is founded in nature, on honourable views, on virtue, on similarity of tastes and sympathy of souls.

If you love these sentiments, you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either of you. What that competency may be, can only be determined by your own tastes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into distress ; and if he has any honour, no personal gratification will ever tempt him to enter into any connection which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient.

I shall conclude with endeavouring to remove a difficulty which must naturally occur to any woman of reflection on the subject of marriage. What is to become of all those refinements of delicacy, that dignity of manners, which checked all familiarities, and suspended desire in respectful and awful admiration ? In answer to this, I shall only observe, that if motives of interest or vanity have had any share in your resolutions

to marry, none of these chimerical notions will give you any pain; nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your husbands. They have been sentiments which have floated in your imaginations, but have never reached your hearts. But if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will at once dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, that reserve and delicacy which always left the lover something further to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment, that effects the heart in a more equal, more sensible, and tender manner. But I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly awake the remembrance of my happier days, which, perhaps, it were better for me to forget for ever.

I have thus given you my opinion on some of the most important articles of your future life, chiefly calculated for that period when you are just entering the world. I have endeavoured to avoid some peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly interested, to allow me to keep this resolution.

This

This may have produced some embarrassments, and some seeming contradictions. What I have written has been the amusement of some solitary hours, and has served to divert some melancholy reflections.—I am conscious I undertook a task to which I was very unequal ; but I have discharged a part of my duty.—You will at least be pleased with it, as the last mark of your father's love and attention.

THE END OF THE FATHER'S LEGACY.

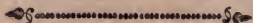
AN
UNFORTUNATE MOTHERS,

A D V I C E
TO HER
ABSENT DAUGHTERS,

IN A
L E T T E R
TO
MISS PENNINGTON:

BY THE LATE
LADY PENNINGTON.

A N
UNFORTUNATE MOTHER'S
A D V I C E, &c.



MY DEAR JENNY,

WAS there any probability that a letter from me would be permitted to reach *your hand alone*, I should not have chosen this least eligible method of writing to you. The public is no way concerned in family affairs, and ought not to be made a party in them; but my circumstances are such as lay me under the necessity of either communicating my sentiments to the world, or of concealing them *from you*: the latter would, I think, be the breach of an indispensable duty, which obliges me to waive the impropriety of the former.

A long train of events, of a most extraordinary nature conspired to remove you, very early from the tender care of an affectionate mother. You were then too young to be able to form any right judgement of her conduct; and since that time it is very probable that it has been represented to you in the most unfavourable light. The general prejudice against me I never gave myself the useless trouble of any endeavour to remove. I do not mean to infer from hence that the opinion of others is of no material consequence; on the contrary, I would advise you always to remember,

ber, that next to the consciousness of acting right, the public voice should be regarded; and to endeavour by a prudent behaviour, even in the most trifling instances, to secure it in your favour. The being educated in a different opinion, was a misfortune to *me*. I was indeed early and wisely taught, that virtue was the one thing necessary, and that without it no happiness could be expected either in this, or in any future state of existence; but, with this good principle, a mistaken one was at the same time inculcated, namely, That the self-approbation arising from conscious virtue was alone sufficient; and, That the censures of an ill-natured world, ever ready to calumniate, when not founded on truth, were beneath the concern of a person whose actions were guided by the superior motive of obedience to the will of Heaven.

This notion, strongly imbibed before reason had gained sufficient strength to discover its fallacy, was the cause of an inconsiderate conduct in my subsequent life, which marked my character with a disadvantageous impression. To you I shall speak with the most unreserved sincerity, not concealing a fault which you may profit by the knowledge of; and therefore I freely own, that in my younger years, not satisfied with keeping strictly within the bounds of virtue, I took a foolish pleasure in exceeding those of prudence, and was ridiculously vain of indulging a latitude of behaviour, into which others of my age were afraid of launching: but then, in justice to myself, I must at the same time declare, that this freedom was only taken in public company; and so extremely cautious was I of doing any thing which appeared to me a just ground for

censure, that I call Heaven to witness, your father was the first man whom I ever made any private assignation with, or even met in a room alone; nor did I take that liberty with him till the most solemn mutual engagement the matrimonial ceremony, had bound us to each other. My behaviour then, he has frequently since acknowledged, fully convinced him I was not only innocent of any criminal act, but of every vicious thought; and that the outward freedom of my deportment proceeded merely from a great gaiety of temper, and from a very high flow of spirits, never broke (if the expression may be allowed) into the formal rules of decorum. To sum up the whole in a few words, my private conduct was what the severest prude could not condemn; my public, such as the most finished coquet alone would have ventured upon; the latter only could be known to the world, and consequently, from thence must their opinion be taken. You will therefore easily be sensible, that it would not be favourable to me; on the contrary, it gave a general prejudice against me: and this has been since made use of as an argument to gain credit to the malicious falsehoods laid to my charge. For this reason, convinced by long experience that the greater part of mankind are so apt to receive, and so willing to retain a bad impression of others, that, when it is once established, there is hardly a possibility of removing it through life; I have, for some years past, silently acquiesced in the dispensations of Providence, without attempting any justification of myself; and, being conscious that the infamous aspersions cast on my character were not founded on truth, I have sat down content with the certainty

tainty of an open and perfect acquittal of all vicious dispositions, or criminal conduct, at that great day, when all things shall appear as they really are, and when both our actions, and the most secret motives for them, will be made manifest to men and angels.

Had your father been amongst the number of those who were deceived by appearances, I should have thought it my duty to leave no method unessay'd to clear myself in his opinion; but that was not the case. He knows that many of those appearances which have been urged against me, I was forced to submit to, not only from his direction, but by his absolute command; which, contrary to reason and to my own interest, I was, for more than twelve years, weak enough implicitly to obey; and that others, even since our separation, were occasioned by some particular instances of his behaviour, which rendered it impossible for me to act with safety in any other manner. To *him* I appeal for the truth of this assertion, who is conscious of the meaning that may hereafter be explained to you. Perfectly acquainted with my principles and with my natural disposition, his heart, I am convinced, never here condemned me. Being greatly incensed that my father's will gave to me an independent fortune; which will he imagined I was accessory to, or at least that I could have prevented; he was thereby laid open to the arts of designing men, who, having their own interest solely in view, worked him up into a desire of revenge, and from thence, upon probable circumstances, into a public accusation; though that public accusation was supported only by the single testimony of a person, whose known falsehood

hood had made him a thousand times declare that he would not credit her oath in the most trifling incident: yet, when he was disappointed of the additional evidence he might have been flattered with the hope of obtaining, it was too late to recede. This I sincerely believe to be the truth of the case, though I too well know his *tenacious* temper to expect a present justification; but, whenever he shall arrive on the verge of eternity, if Reason holds her place at that awful moment, and if Religion has then any power on his heart, I make no doubt, he will at that time acquit me to his children; and with truth he must then confess, that no part of my behaviour to him ever deserved the treatment I have met with.

Sorry am I to be under the necessity of pointing out faults in the conduct of another, which are, perhaps, long since repented of, and ought in that case to be as much forgotten as they are most truly forgiven. Heaven knows, that, so far from retaining any degree of resentment in my heart, the person breathes not whom I wish to hurt, or to whom I would not this moment render every service in my power. The injuries which I have sustained, had I no children, should contentedly be buried in silence 'till the great day of retribution; but, in justice to you, to them, and to myself, it is incumbent on me, as far as possible, to efface the false impressions, which, by such silence, might be fixed on your mind, and on those of your brothers and sisters, whom I include with you. To this end, it will be necessary to enter into a circumstantial history of near fifteen years, full of incidents of a nature so uncommon as to be scarcely credible. This, I am convinced, will effectually clear me, in
your

your opinions, of the imputations I now lie under, and it will prove, almost to a demonstration, the true cause of those proceedings against me that were couched under pretended motives, as injurious to my reputation as they were false in themselves.

But this must be deferred some time longer. You are all yet too young to enter into things of this kind, or to judge properly of them. When a few years shall, by ripening your understandings, remove this objection, you shall be informed of the whole truth, most impartially and without disguise. 'Till then suspend your belief of all that may have reached your ears with regard to me, and wait the knowledge of those facts, which my future letters will reveal for your information.

Thus much I thought it necessary to premise concerning myself, tho' foreign to the design of *this epistle*, which is only to remind you that you have still an affectionate mother, who is anxious for your welfare, and desirous of giving you some advice with regard to your conduct in life. I would lay down a few precepts for you, which, if attended to, will supply, as far as it is in my power to supply, the deprivation of a constant and tender maternal care. The address is *to you* in particular, your sisters being yet too young to receive it, but my intention is for the equal service of you all.

You are just entering, my dear girl, into a world full of deceit and falshood, where few persons or things appear in their true character. Vice hides her deformity with the borrowed garb of virtue; and, though discernible to an intelligent and careful observer, by the unbecoming awkwardness

awkwardness of her deportment under it, she passes on thousands undetected. Every present pleasure usurps the name of happiness, and as such deceives the unwary pursuer. Thus one general mask disguises the whole face of things, and it requires a long experience, and a penetrating judgment, to discover the truth. Thrice happy they, whose docile tempers improve from the instructions of maturer age, and who thereby attain some degree of this necessary knowledge, while it may be useful in directing their conduct!

The turn which your mind may now take, will fix the happiness or misery of your future life; and I am too nearly concerned for your welfare, not to be most solicitously anxious that you may be early led into so just a way of thinking as will be productive to you of a prudent, rational behaviour, and which will secure to you a lasting felicity. You were old enough before our separation, to convince me that Heaven had not denied you a good natural understanding. This, if properly cultivated, will set you above that trifling disposition, too common among the female world, which makes youth ridiculous, maturity insignificant, and old age contemptible. It is therefore needless to enlarge on that head, since good sense is there the best adviser; and, without it, all admonitions or directions on the subject would be as fruitless as to lay down rules for the conduct or for the actions of an idiot.

There is no room to doubt but that sufficient care will be taken to give you a polite education; but a religious one is still of greater consequence. Necessary as the former is for your making a proper figure in the world, and for your being well accepted in it, the latter is yet more so to
secure

secure to you the approbation of the greatest and best of Beings; on whose favour depends your everlasting happiness. Let therefore your duty to God be ever the first and principal object of your care. As your Creator and Governor, he claims adoration and obedience; as your father, and friend, he demands submissive duty and affection. Remember that from this common Parent of the universe you received your life; that to His general providence you owe the continuance of it; and to his bounty you are indebted for all the health, ease, advantages, or enjoyments, which help to make that life agreeable. A sense of benefits received naturally inspires a grateful disposition, with a desire of making suitable returns. All that can hear be made, for innumerable favours every moment bestowed, is a thankful acknowledgement, and a willing obedience. In these be never wanting. Make it an invariable rule to begin and end the day with a solemn address to the Deity. I mean not by this what is commonly, with too much propriety, called *saying of prayers*, namely, a customary repetition of a few good words, without either devotion or attention; than which nothing is more inexcusable and affrontive to the Deity; it is the homage of the heart that can alone be accepted by him. Expressions of our absolute dependence on, and of our entire resignation to him; thanksgivings for the mercies already received; petitions for those blessings it is fit for us to pray for; and intercessions for all our fellow-creatures, compose the principal parts of this duty; which may be comprized in a very few words, or may be more enlarged upon, as the circumstances of time and disposition may render

der most suitable : for it is not the length, but the sincerity and attention of our prayers that will make them efficacious. A good heart, joined to a tolerable understanding, will seldom be at a loss for proper words with which to clothe these sentiments ; and all persons, being best acquainted with their own particular circumstances, may reasonably be supposed best qualified for adapting their petitions and acknowledgements to them ; but for those who are of a different opinion, there are many excellent forms of prayer already composed. Among these, none that I know of, are equal to Doctor Hoadly's, the late Bishop of Winchester, which I recommend to your perusal and use. In the preface to them, you will find better instructions on this head than I am capable of giving, and to these I refer you.

It is acknowledged that our petitions cannot in any degree alter the intention of a Being, who is in himself invincible, and without a possibility of change ; all that can be expected from them is, that, by bettering ourselves, they will render us more proper objects of His favourable regard ; and this must necessarily be the result of a serious, regular, and constant discharge of this branch of our duty ; for it is scarcely possible to offer up our sincere and fervent devotions to Heaven every morning and evening, without leaving on our minds such useful impressions as will naturally dispose us to a ready and cheerful obedience, and will inspire a filial fear of offending, the best security virtue can have. As you value your own happiness, let not the force of bad examples ever lead you into an habitual disuse of secret prayer ; nor let an unpardonable negligence so far prevail on you, as to make you rest satisfied with a formal,

mal, customary, inattentive repetition of some well-chosen words: let your heart and attention always go with your lips, and experience will soon convince you, that this permission of addressing the Supreme Being is the most valuable prerogative of human nature; the chief, nay the only support under all the distresses and calamities to which this state of sin and misery is liable; the highest rational satisfaction the mind is capable of on this side the grave; and the best preparative for everlasting happiness beyond it. This is a duty ever in your own power, and therefore you only will be culpable by the omission of it.

Public worship may not always be so, but whenever it is, do not wilfully neglect the service of the church, at least on Sundays; and let your behaviour there be adapted to the solemnity of the place, and to the intention of the meeting. Regard neither the actions nor the dress of others: let not your eyes rove in search of acquaintance, but in the time of divine service avoid, as much as possible, all complimentary civilities, of which there are too great an intercourse, in most of our churches. Remember that your only business there is to pay a solemn act of devotion to Almighty GOD, and let every part of your conduct be suitable to this great end. If you hear a good sermon, treasure it in your memory, that you may reap all the benefit it was capable of imparting; if you should hear but an indifferent one, some good things must be in it; retain those, and let the remainder be buried in oblivion. Ridicule not the preacher, who no doubt has done his best, and who is rather the object of pity than of contempt, for having been placed in a

I

situation

situation of life, to which his talents were not equal ; he may perhaps be a good man, though he is not a great orator.

I would also recommend to you the early and frequent participation of the Communion, or what is commonly called Receiving the Sacrament, as the indispensable duty of every christian. There is no institution of our religion more simple, plain, and intelligible than this, as delivered to us by our Saviour ; and most of the elaborate treatises written on the subject have served only to puzzle and to disturb weak minds, by throwing the dark veil of superstition and of human invention over a plain positive command, given by him in so explicit a manner as to be easily comprehended by the meanest capacity, and which is doubtless in the power of all his sincere followers to pay an acceptable obedience to. Nothing has more contributed to the neglect of this duty, than the numerous well-meaning books that have been written to enjoin a month's or a week's preparation, as previously necessary to the due performance of it ; by these means filling the minds of many with needless terror, putting it even out of the power of some to receive it at all, and inducing great numbers to rest satisfied with doing it only once or twice in a year, on some high festival ; whereas it was certainly the constant custom of the apostles and primitive christians on every Sunday ; and it ought to be received by us as often as it is administered in the church we frequent, which in most places is but once in a month. Nor do I think it excusable, at any time, to turn our backs upon the table we see prepared for that purpose, on pretence of not being fit to partake worthily of it.

The

The best, the only true preparation for this, and for every other part of religious duty, is a good and virtuous life, by which the mind is constantly kept in such a devotional frame, as to require but a little recollection to be suited to any particular act of worship or of obedience that may occasionally offer; and without a good and virtuous life, there cannot be a greater or more fatal mistake than to suppose that a few days or weeks spent in humiliation and prayer will render us at all the more acceptable to the Deity, or that we should be thereby better fitted for any one instance of that duty which we must universally pay, to be either approved by him, or to be advantageous to ourselves: I would not therefore advise you to read any of those weekly preparatives, which are too apt to lead the mind into error, by teaching it to the rest in a mere shadow of piety, wherein there is nothing rationally satisfactory. The best books which I have ever met with on the subject, are Bishop HOADLY'S *Plain Account of the Nature and End of the Sacrament of the Lord's Supper*, and NELSON'S *Great Duty of frequenting the Christian Sacrifice*. To the former are annexed the prayers which I before mentioned: these are well worth your attentive perusal; the design of the institution is therein fully explained, agreeable both to scripture and to reason; stript of that veil of mystery which has been industriously thrown over it by designing or by mistaken men; and it is there laid as plainly open to every capacity as it was at first left us by our great Master. Read *these books* with due attention: you will there find every necessary instruction concerning the right, and every reasonable

sonable inducement to the constant and to the conscientious performance of it.

The sincere practice of religious duties naturally leads to the proper discharge of the social, which may be all comprehended in that one great general rule of *doing unto others as you would they should do unto you*; but of these, more particularly hereafter.—I shall first give you my advice concerning EMPLOYMENT, it being of great moment to set out in life in such a method as may be useful to yourself and beneficial to others.

Time is invaluable, its loss is irretrievable! The remembrance of having made an ill use of it must be one of the sharpest tortures to those who are on the brink of eternity! and what can yield a more unpleasing retrospect than whole years idled away in an irrational insignificant manner, examples of which are continually before our eyes! Look on every day as a blank sheet of paper put into your hands to be filled up; remember the characters will remain to endless ages, and that they never can be expunged; be careful therefore not to write any thing but what you may read with pleasure thousand years after. I would not be understood in a sense so strict as might debar you from any innocent amusement, suitable to your age, and agreeable to your inclination. Diversions, properly regulated, are not only allowable, they are absolutely necessary to youth, and are never criminal but when taken to excess; that is, when they engross the whole thought, when they are made the chief business of life; they then give a distaste to every valuable employment, and, by a sort of insatiation, leave the mind in a state of restless impatience

ence from the conclusion of one 'till the commencement of another. This is the unfortunate disposition of many; guard most carefully against it, for nothing can be attended with more pernicious consequences. A little observation will convince you, that there is not, amongst the human species, a set of more miserable beings than these who cannot live out of a constant succession of diversions. These people have no comprehension of the more satisfactory pleasure to be found in retirement; thought is insupportable, and consequently solitude must be intolerable to them; they are a burthen to themselves, and a pest to their acquaintance, by vainly seeking for happiness in company, where they are seldom acceptable: I say vainly, for true happiness exists only in the mind, nothing foreign can give it. The utmost to be attained by what is called a gay life, is a short forgetfulness of misery, to be felt with accumulated anguish in every interval of reflection. This restless temper is frequently the product of a too eager pursuit of pleasure in the early part of life, to the neglect of those valuable improvements which would lay the foundation of a more solid and permanent felicity. Youth is the season for diversions, but it is also the season for acquiring knowledge, for fixing useful habits, and for laying in a stock of such well-chosen materials, as may grow into a serene happiness, which will encrease with every added year of life, and will bloom in the fullest perfection in the decline of it. The great art of education consists in assigning to each its proper place, in such a manner that the one shall never become irksome by intrenching on the other.

—Our separation having taken from me the
pleasing

pleasing task of endeavouring, to the best of my ability, to suit them occasionally, as might be most conducive both to your profit and pleasure, it only remains for me to give you general rules, which indeed accidents may make it necessary sometimes to vary; those however must be left to your own discretion, and I am convinced you have a sufficient share of understanding to be very capable of making advantageously such casual regulations to yourself, if the inclination is not wanting.

It is an excellent method to appropriate the morning wholly to improvement; the afternoon may then be allowed to diversions. Under this last head, I place company, books of the amusing kind, and entertaining productions of the needle, as well as plays, balls, &c. which more commonly go by the name of diversions: the afternoon, and evening till supper, may by these be employed with innocence and propriety; but let not one of them ever be suffered to intrude on the former part of the day, which should be always devoted to more useful employments. One half hour, or more, either before or immediately after breakfast, I would have you constantly give to the attentive perusal of some rationally pious author, or to some part of the New Testament, with which, and indeed with the whole Scripture, you ought to make yourself perfectly acquainted, as the basis on which your religion is founded. From this practice you will reap more real benefit than can be supposed by those who have never made the experiment. The other hours may be divided amongst those necessary and polite acquisitions which are suitable to your sex, age, and to your rank

rank in life.——Study *your own language* thoroughly, that you may speak correctly, and write grammatically: do not content yourself with the common use of words, which custom has taught you from the cradle, but learn from whence they are derived, and what are their proper significations.—*French* you ought to be as well acquainted with as with *English*, and *Italian* might, without much difficulty, be added.—Acquire a good knowledge of history; that of your own country first, then of the other European nations: read them not with a view to amuse, but to improve your mind; and to that end make reflections on what you have read, which may be useful to yourself, and will render your conversation agreeable to others.—Learn so much of *Geography* as to form a just idea of the situation of places, mentioned in any other; and this will make history more entertaining to you.

It is necessary for you to be perfect in *the first four rules of Arithmetic*: more you can never have occasion for, and the mind should not be burthened with needless application—*Music* and *Drawing* are accomplishments well worth the trouble of attaining, if your inclination and genius lead to either: if not, do not attempt them; for it will be only much time and great labour unprofitably thrown away; it being next to impossible to arrive at any degree of perfection in those arts, by the dint of perseverance only, if a good ear and a native genius be wanting.—The study of *Natural Philosophy*, you will find both pleasing and instructive; pleasing, from the continual new discoveries to be made of the innumerable various beauties of nature, a most agreeable

agreeable gratification of that desire of knowledge wisely implanted in the human mind; and highly instructive, as those discoveries lead to the contemplation of the great Author of Nature, whose wisdom and goodness so conspicuously shine through all His works, that it is impossible to reflect seriously on them, without admiration and gratitude.

These, my dear, are but a few of those mental improvements I would recommend to you. Indeed there is no branch of knowledge that your capacity is equal to, and which you have an opportunity of acquiring, that, I think, ought to be neglected. It has been objected against all female learning, beyond that of household economy, that it tends only to fill the minds of the sex with a conceited vanity, which sets them above their proper business; occasions an indifference to, if not a total neglect of, their family affairs; and serves only to render them useless wives, and impertinent companies. It must be confessed, that some reading ladies have given but too much cause for this objection; and could it be proved to hold good throughout the sex, it would certainly be right to confine their improvements within the narrow limits of the nursery, of the kitchen, and the confectionary: but, I believe, it will, upon examination, be found, that such ill consequences proceed chiefly from too great an imbecility of mind to be capable of much enlargement, or from a mere affectation of knowledge, void of all reality. Vanity is never the result of understanding. A sensible woman will soon be convinced, that all the learning her utmost application can make her mistress of, will be from the difference of education, in many points,

points, inferior to that of a school boy : this reflection will keep her always, humble, and will be an effectual check to that loquacity which renders some women such insupportable companions.

The management of all domestic affairs is certainly the proper business of woman ; and, unfashionably rustic as such an assertion may be thought, it is not beneath the dignity of any lady, however high her rank, to know *how* to educate her children, to govern her servants ; how to order an elegant table with œconomy, and to manage her whole family with prudence, regularity and method. If in these she is defective, whatever may be her attainments in any other kinds of knowledge, she will act out of character ; and, by not moving in her proper sphere, she will become rather the object of ridicule than of approbation. But I believe it may with truth be affirmed, that the neglect of these domestic concerns has much more frequently proceeded from an exorbitant love of diversions, from a ridiculous fondness for dress and gallantry, or from a mistaken pride that has placed such duties in a servile light, from whence they have been considered as fit only for the employment of dependents, and below the attention of a fine lady, than from too great an attachment to mental improvements ; yet, from whatsoever cause such a neglect proceeds, it is equally unjustifiable. If any thing can be urged in vindication of a custom unknown to our ancestors, which the prevalence of fashion has made so general amongst the modern ladies ; I mean, that of committing to the care and discretionary power of different servants, the sole management

of family affairs; nothing certainly can be alledged in defence of such an ignorance, in things of this nature, as renders a lady incapable of giving proper directions on all occasions; an ignorance, which, in never so exalted a station, will render her contemptible, even to those servants on whose understanding and fidelity she, in fact, becomes dependent for the regularity of her house, for the propriety, elegance, and frugality of her table; which last article is seldom regarded by such sort of people, who too frequently impose on those by whom they are thus implicitly trusted. Make yourself, therefore, so thoroughly acquainted with the most proper method of conducting a family, and with the necessary expence which every article, in proportion to their number, will occasion, that you may come to a reasonable certainty of not being materially deceived, without the ridiculous drudgery of following your servants continually, and meanly peeping into every obscure corner of your house; nor is this at all difficult to attain, as it requires nothing more than an attentive observation.

It is of late, in most great families, become too much the custom, to be long upon the books of every tradesman they employ. To assign a reason for this is foreign to my purpose; but I am certain it would, in general, be better both for themselves, and for the people they deal with, never to be on them at all; and what difficulty or inconvenience can arise, in a well regulated family, from commissioning the steward or house-keeper to pay for every thing at the time when it is brought in? This obsolete practice, though in itself very laudable, is not at present, and perhaps never may be again, authorised by fashion; however,

however; let it be a rule with you to contract as few debts as possible: most things are to be purchased both better in their kind, and at a lower price, by paying for them at the time of purchasing. But if, to avoid the supposed trouble of frequent trifling disbursements, you chuse to have the lesser articles thrown together in a bill, let a note of the quantity and price be brought with every such parcel: file these notes, compare them with the bill when delivered in, and let such bills be regularly paid every quarter: for it is not reasonable to expect that a tradesman should give longer credit, without making up the interest of his money by an advanced price on what he sells: and be assured, if you find it convenient to pay at the end of three months, that convenience must arise from living at too great an expence, and will consequently increase in six months, and grow still greater at the end of the year. By making short payments, you will become the sooner sensible of such a mistake; and you will find it at first more easy to retrench any superfluities than after having been long habituated to them.

If your house is superintended by an house-keeper, and your servants are accountable to her, let your housekeeper be accountable to yourself, and let her be entirely governed by your directions. Carefully examine her bills, and suffer no extravagancies or unnecessary articles to pass unnoticed: Let these bills be brought to you every morning; what they contain will then be easily recollected without burthening your memory; and your accounts being short will be adjusted with less trouble and with more exactness. Should you at any time have an upper servant, whose

whose family and education were superior to that state of subjection to which succeeding misfortunes may have reduced her, she ought to be treated with peculiar indulgence, if she has understanding enough to be conversible, and humility enough always to keep her proper distance, lessen, as much as possible, every painful remembrance of former prospects, by looking on her as an humble friend, and making her an occasional companion. But never descend to converse with those whose birth, education and early views in life were not superior to a state of servitude: their minds being in general suited to their station, they are apt to be intoxicated by any degree of familiarity, and to become useless and impertinent. The habit which very many ladies have contracted of talking to and consulting with their women, has so spoiled that set of servants, that few of them are to be met with, who do not commence their service by giving their unasked opinion of your person, dress, or management, artfully conveyed in the too generally accepted vehicle of flattery; and, if they are allowed in this, they will next proceed to offer their advice on any occasion that may happen to discompose or ruffle your temper: check therefore the first appearance of such impertinences, by a reprimand sufficiently severe to prevent a repetition of it.

Give your orders in a plain distinct manner, with good-nature joined to a steadiness that will shew they must be punctually obeyed. Treat all your domestics with such mildness and affability, that you may be served rather out of affection than fear. Let them live happily under you. Give them leisure for their own business, time for innocent recreation, and more especially for attending

attending the public service of the church, to be instructed in their duty to God ; without which you have no right to expect the discharge of that owing to yourself. When wrong, tell them calmly of their faults ; if they amend not after two or three such rebukes, dismiss them ; but never descend to passion and scolding, which is inconsistent with a good understanding, and beneath the dignity of a gentlewoman.

Be very exact in your hours, without which there can be no order in your family, I mean those of rising, eating, &c. Require from your servants punctuality in these, and never be yourself the cause of breaking through the rules you have laid down, by deferring breakfast, putting back the dinner, or letting it grow cold on the table, to wait your dressing ; a custom by which many ladies introduce confusion, and bring their orders into neglect. Be always dressed at least half an hour before dinner. Having mentioned this important article, I must be allowed a little digression on the subject.

Whatever time is taken up in dress beyond what is necessary to decency (and cleanliness, may be looked upon, to say no worse, as a vacuum in life. By decency, I mean such a habit as is suitable to your rank and fortune : an ill-placed finery, inconsistent with either, is not ornamental, but ridiculous. A compliance with fashion, so far as to avoid the affectation of singularity, is necessary ; but to run into the extreme of fashions, more especially those which are inconvenient, is the certain proof of a weak mind. Have a better opinion of yourself than to suppose you can receive any additional merit from the adventitious ornaments of dress. Leave
the

the study of the toilet to those who are adapted to it; I mean that insignificant set of females, whose whole life, from the cradle to the coffin, is but a varied scene of trifling, and whose intellectuals fit them not for any thing beyond it. Such as these may be allowed to pass whole mornings at their looking-glass, in the important business of suiting a set of ribbands, adjusting a few curls, or determining the position of a patch; one, perhaps, of their most innocent ways of idling. But let as small a portion of your time as possible be taken up in dressing. Be always perfectly clean and neat, both in your person and cloths; equally so when alone, as in company. Look upon all beyond this as immaterial in itself; any further than as the different ranks of mankind have made some distinction in habit generally esteemed necessary; and remember, that it is never the dress, however sumptuous, which reflects dignity and honour on the person: it is the rank and merit of the person that gives consequence to the dress. But to return:—

It is your own steadiness and example of regularity that alone can preserve uninterrupted order in your family. If, by forgetfulness or inattention, you at any time suffer your commands to be disobeyed with impunity, your servants will grow upon such neglect into a habit of carelessness, till repeated faults, of which this is properly the source, rouse you into anger, which an even hand would never have made necessary. Be not whimsical or capricious in your likings: approve with judgement, and condemn with reason; that acting right may be as certainly the means of obtaining your favour, as the contrary of incurring your displeasure.

From

From what has been said you will see, that in order to the proper discharge of your domestic duties, it is absolutely necessary for you to have a perfect knowledge of every branch of household œconomy, without which you can neither correct what is wrong, approve what is right, nor give directions with propriety. It is the want of this knowledge that reduces many a fine lady's family to a state of the utmost confusion and disorder, on the sudden removal of a managing servant, till the place is supplied by a successor of equal ability. How much out of character, how ridiculous must a mistress of a family appear, who is entirely incapable of giving practical orders on such an occasion. Let that never be *your* case! Remember, my dear, this is the only proper temporal business assigned you by Providence, and in a thing so indispensibly needful, so easily attained, where so little study or application is necessary to arrive at the most commendable degree of it, the want even of perfection, is almost inexcusable. Make yourself mistress of the theory, that you may be able the more readily to reduce it into practice; and when you have a family to command, let the care of it always employ your principal attention, and let every part of it be subjected to your own inspection. If you rise early, a custom I hope you have not left off since you was with me, if you waste no unnecessary time in dressing, and if you conduct your house in a regular method, you will find many vacant hours, unfilled by this material business; and no objection can be made to your employing those in such improvements of the mind, as are most suitable to your genius and inclination. I believe no man of understanding

will

80 ADVICE TO HER DAUGHTERS.

will think that, under such regulations, a woman will either make a less agreeable companion, a less useful wife, a less careful mother, or a worse mistress of a family, for all the additional knowledge her industry and application can acquire.

The morning being always thus advantageously engaged, the latter part of the day, as I before said, may be given to relaxation and amusement. Some of these hours may be very agreeably and usefully employed by entertaining books; a few of which, in the English language I will mention to you, as a specimen of the kind I would recommend to your perusal; and I shall include some others, religious and instructive.

Mason on Self Knowledge	Fitzosborne's Letters
Œconomy of Human Life	Epistles for the Ladies
Seneca's Morals	Telemachus
Epictetus	The Vicar of Wakefield
Cicero's Offices	Guthrie's Geographical Grammar
Collier's Antoninus	Potter's Antiquities of Greece
Hoadly's	Rollin's Ancient History
Seed's	Kennett's Antiquities of Rome
Sherlock's	Hooke's Roman History
Sterne's	Hume's History of England
Fordyce's	Robertson's History of Scotland
Rollin's Belles Lettres	Milton's Poetical Works
Nature Display'd	Pope's Ethic Epistles
The Spectator	— Homer
The Guardian	Thomson's Works
The Female Spectator	Young's Works
The Rambler	Mrs. Rowe's Works
The Idler	Langhorne's
The Adventurer	
The World	
Cicero's Familiar Letters	
Pliny's & Cicero's Letters	

Langhorne's Works	Tales of the Genii
Moore's Fables for the Female Sex	Visions
	Doddsley's Collection of Poems.

From these you may form a judgment of that sort of reading which will be both useful and entertaining to you. I have named only those *Practical Sermons*, which, I thought, would more

* To the above List the Editor of this volume begs leave to add the following books, most of which have appeared since Lady P.'s Letter was first printed:

Blair's	} Sermons	finia
Johnson's		Madame De Genlis's Theatre of Education
West on the Resurrection		Ganganelli's Letters
Lord Lyttelton on the Conversion of St. Paul		Marchioness de Lambert's Works
Miss Talbot's Reflections and Essays		Mrs. Barbauld's Poems and other Pieces
Dr. Watts on the Improvement of the Mind		Miss Burney's Evelina and Cecilia
Wheatley on the Common Prayer		Hayley's Young Widow, or, History of Cornelia Sedley
Derham's Astro and Physico Theology		Mrs. Smith's Emmeline, or Orphan of the Castle
Ray on the Wonders of the Creation		General Biographical Dictionary, 12 vol. 8vo.
Mrs. Chapone's Letters and Miscellanies		Knox's Collection of Voyages and Travels
Mulso's Callistus and Sophronius		Shakespear's Plays
The Murror		Johnson's Poets, with their Lives
The Lounger		Miss More's Poems, and Prose Pieces
The Observer		Mrs. Trimmer's Works
Hayley's Triumphs of Temper		
Rasselas, Prince of Abyssinia		

directly influence your conduct in life—Our *rule of faith* should be taken from the scripture alone, which we must understand for ourselves; therefore the controverted opinions of others serve in general rather to puzzle than to improve the mind.

Of *Novels and Romances*, very few are worth the trouble of reading: some of them perhaps do contain a few good morals, but they are not worth the finding where so much rubbish is intermixed. Their moral parts indeed are like small diamonds amongst mountains of dirt and trash, which, after you have found them, are too inconsiderable to answer the pains of coming at; yet, ridiculous as these fictitious tales generally are, they are so artfully managed as to excite an idle curiosity to see the conclusion, by which means the reader is drawn on, through a tiresome length of foolish adventures, from which neither knowledge, pleasure, or profit, seldom can accrue, to the common catastrophe of a wedding. The most I have met with of these writings, to say no worse, it is little better than the loss of time to peruse. But some of them have more pernicious consequences. By drawing characters that never exist in life, by representing persons and things in a false and extravagant light, and by a series of improbable causes bringing on impossible events, they are apt to give a romantic turn to the mind, which is often productive of great errors in judgment, and of fatal mistakes in conduct. Of this I have seen frequent instances, and therefore advise you scarce ever to meddle with any of them.

In justice however to a late ingenious author, this Letter must not be reprinted, without my acknowledging that, since the last edition was published, I have accidentally met with one exception

to my general rule, namely, *The Vicar of Wakefield*. That novel is equally entertaining and instructive, without being liable to any of the objections that occasioned the above restriction. This possibly may not be the only unexceptionable piece of the kind, but as I have not met with any other, amongst a number I have perused, a single instance does not alter my opinion of that sort of writing; and I still think, the chance is perhaps a thousand to one against the probability of obtaining the smallest degree of advantage from the reading any of them, as well as that very few are to be found from which much injury may not be received.

WORKS OF THE NEEDLE that employ the fancy, may, if they suit your inclination, be sometimes a pretty amusement; but let this employment never extend to large pieces, beyond what can be accomplished by yourself without assistance. There is not a greater extravagance, under the specious name of good housewifery, than the furnishing of houses in this manner. Whole apartments have been seen thus ornamented by the supposed work of a lady, who, perhaps, never shaded two leaves in the artificial forest, but has paid four times its value to the several people employed in bringing it to perfection. The expence of these tedious pieces of work I speak of experimentally, having, many years past, undertaken one of them, which, when finished, was not worth fifteen pounds; and by a computation since made, it did not cost less than fifty, in the hire and maintenance of the people employed in it. This indeed was at the age of seventeen, when the thoughtless inexperience of youth could alone excuse such a piece of folly.

Embroideries

—*Embroideries in gold, silver, or shades of silk*, come within a narrower compass. Works of that kind which may, without calling in expensive assistance, or tiring the fancy, be finished in a summer, will be a well-chosen change of amusement, and may, as there are three of you, be made much more agreeable, by one alternately reading aloud, while the other two are thus employed.—All kinds of what is called *plain-work*, though no very polite accomplishment, you must be so well versed in, as to be able to cut out, make, or mend your own linen. Some fathers, and some husbands, chuse to have their daughters and their wives thus attired in the labour of their own hands, and, from a mistaken notion, believe this to be the great criterion of frugal economy. Where that happens to be the inclination or opinion of either, it ought always to be readily complied with: but, exclusive of such a motive, I see no other that makes the practical part necessary to any lady; excepting, indeed, where there is such a narrowness of fortune as admits not conveniently the keeping a servant, to whom such exercises of the needle much more properly appertain.

THE THEATRE, which, by the indefatigable labour of the inimitable Mr. Garrick, has been brought to very great perfection, will afford you an equally rational and improving entertainment. Your judgment will not now be called in question, your understanding affronted, nor will your modesty be offended by the indecent ribaldry of those authors, who, to their defect in wit, have added the want of good sense and of good manners. Faults of this kind, which, from a blameful compliance with a corrupted taste, have sometimes

times crept into the works of good writers, are by his prudent direction generally rectified or omitted on the stage. You may now see many of the best plays performed in the best manner. Do not, however, go to any that you have not before heard the character of; be present only at those which are approved by persons of understanding and virtue, as calculated to answer the proper ends of the theatre, namely, that of conveying instruction in the most pleasing method. Attend to the sentiment, apply the moral, and then you cannot, I think, pass an evening in a more useful, or in a more entertaining diversion.

DANCING may also take its turn as a healthful exercise, as it is generally suitable to the taste and gaiety of young minds.

PART of the hours appropriated to relaxation must of necessity be less agreeably taken up in the paying and receiving visits of mere ceremony and civility; a tribute, by custom authorized, by good manners enjoined. In *these*, when the conversation is only insignificant, join in it with an apparent satisfaction. Talk of the elegance of a birth-day suit, the pattern of a lace, the judicious assortment of jewels, the cut of a ruffle, or the set of a sleeve, with an unaffected ease; not according to the rank they hold in your estimation, but proportioned to the consequence they may be of in the opinion of those you are conversing with. The great art of pleasing is to appear pleased with others; suffer not then an ill-bred absence of thought, or a contemptuous sneer, ever to betray a conscious superiority of understanding, always productive of ill-nature and dislike. Suit yourself to the capacity and to the taste of your company, when that taste is confined to harmless

harmless trifles ; but where it is so far depraved as to delight in cruel sarcasms on the absent, to be pleased with discovering the blemishes in a good character, or in repeating the greater faults of a bad one, religion and humanity in that case forbid the least degree of assent. If you have not any knowledge of the persons thus unhappily sacrificed to envy or to malice, and consequently are ignorant as to the truth or falshood of such aspersions, always suspect them to be ill grounded, or, at least, greatly exaggerated. Shew your disapprobation by a silent gravity, and by taking the first opportunity to change the subject. But where any acquaintance with the character in question gives room for defending it, let not an ill-timed complaisance prevail over justice : vindicate injured innocence with all the freedom and warmth of an unrestrained benevolence ; and where the faults of the guilty will admit of palliation, urge all that truth can allow in mitigation of error. From this method, besides the pleasure arising from the consciousness of a strict conformity to the great rule of *doing as you would be done by*, you will also reap to yourself the benefit of being less frequently pestered with themes ever painful to a humane disposition. If, unfortunately, you have some acquaintance whose malevolence of heart no sentiment of virtue, no check of good-manners, can restrain from these malicious sallies of ill-nature, to them let your visits be made as seldom, and as short, as decency will permit ; there being neither benefit nor satisfaction to be found in such company, amongst whom Plays may be introduced with advantage. On this account, it will be proper for you to know the Plays most in use, because it is
an

an argument of great folly to engage in any thing without doing it well ; but this is a diversion which I hope you will have no fondness for, as it is in itself, to say no worse, a very insignificant amusement.

With persons for whom you can have no esteem, good-breeding may oblige you to keep up an intercourse of ceremonious visits, but politeness enjoins not the length or frequency of them. Here inclination may be followed without a breach of civility : there is no tax upon intimacy but from choice ; and that choice should ever be founded on merit, the certainty whereof you cannot be too careful in previously examining. Great caution is necessary not to be deceived by specious appearances. A plausible behaviour often, upon a superficial knowledge, creates, a prepossession in favour of particulars, who, upon a nearer view, may be found to have no claim to esteem. The forming a precipitate judgment sometimes leads into an unwary intimacy, which it may prove absolutely necessary to break off ; and yet that breach may be attended with innumerable inconveniencies ; nay, perhaps, with very material and lasting ill consequences : prudence, therefore, here enjoins the greatest circumspection.

Few people are capable of friendship, and still fewer have all the qualifications one would chuse in a friend. The fundamental point is a virtuous disposition ; but to that should be added a good understanding, a solid judgement, sweetness of temper, steadiness of mind, freedom of behaviour, and sincerity of heart. Seldom as these are to be found united, never makes a bosom friend of any one greatly deficient in either. Be slow in contracting friendship, and invariably constant in maintaining

maintaining it. Expect not many friends, but think yourself happy, if, through life, you meet with one or two who deserve that name, and have all the requisites for the valuable relation. This may justly be deemed the highest blessing of mortality. Uninterrupted health has the general voice; but, in my opinion, such an intercourse of friendship, as much deserves the preference, as the mental pleasures, both in nature and degree, exceed the corporeal. The weaknesses, the pains of the body may be inexpressibly alleviated by the conversation of a person, by affection endeared, by reason approved; whose tender sympathy partakes your afflictions, and shares your enjoyments; who is steady in the correction, but mild in the reproof of your faults; like a guardian angel, ever watchful to warn you of unforeseen danger, and, by timely admonitions, to prevent the mistakes incident to human frailty and to self-partiality: this is the true office of friendship. With such a friend, no state of life can be absolutely unhappy; but, destitute of some such connection, Heaven has so formed our natures for this intimate society, that amidst the affluence of fortune, and in the flow of uninterrupted health, there will be an aching void in the solitary breast; which can never otherwise know a plenitude of happiness.

Should the Supreme Disposer of all events bestow on you this superlative gift, to such a friend let your heart be ever unreservedly open. Conceal no secret thought, disguise no latent weakness, but bare your bosom to the faithful probe of honest friendship, and shrink not if it smarts beneath the touch; nor with tenacious pride dislike the person who freely dares to condemn some favourite

favourite foible; but, ever open to conviction, hear with attention, and receive with gratitude, the kind reproof that flows from tenderness. When sensible of a fault, be ingenuous in the confession—be sincere and steady in the correction of it.

Happy is her lot, who in a Husband find this invaluable friend! Yet so great is the hazard, so disproportioned the chances, that I could almost wish the dangerous die was never to be thrown for any of you: but as probably it may, let me conjure ye all, my dear girls, if ever any of you take this most important step in life, to proceed with the utmost care and with deliberate circumspection. Fortune and Family it is the sole province of your father to direct in: he certainly has always an undoubted right to a negative voice, though not to a compulsive one. As a child is very justifiable in the refusal of her hand, even to the absolute command of a father, where her heart cannot go with it; so is she extremely culpable in giving it contrary to his approbation. Here I must take shame to myself; and for this unpardonable fault, I do justly acknowledge that the subsequent ill consequences of a most unhappy marriage were the proper punishment. This, and every other error in my own conduct, I do, and shall, with the utmost candour, lay open to you; sincerely praying that you may reap the benefit of my experience, and that you may avoid those rocks, which, either by carelessness, or sometimes, alas, by too much caution, I have split against! But to return:—

The chief point to be regarded in the choice of a companion for life, is a really virtuous principle, an unaffected goodness of heart. Without

M

this,

this, you will be continually shocked by indecency, and pained by impiety. So numerous have been the unhappy victims to the ridiculous opinion, "*A reformed libertine makes the best husband,*" that, did not experience daily evince the contrary, one would believe it impossible for a girl who has a tolerable degree of common understanding to be made the dupe of so erroneous a position, which has not the least shadow of reason for its foundation, and which a small share of observation will prove to be false in fact. A man who has been long conversant with the worst sort of women, is very apt to contract a bad opinion of and a contempt for the sex in general. Incapable of esteeming any, he is suspicious of all, jealous without cause, angry without provocation, and his own disturbed imagination is a continual source of ill humour. To this is frequently joined a bad habit of body, the natural consequence of an irregular life, which gives an additional sourness to the temper. What rational prospect of happiness can there be with such a companion? And that this is the general character of those who are called reformed rakes, observation will certify—But, admit there may be some exceptions, it is a hazard upon which no considerate women would venture the peace of her whole future life. The vanity of those girls who believe themselves capable of working miracles of this kind, and who give up their persons to men of libertine principles, upon the wild expectation of reclaiming them, justly deserves the disappointment which it will generally meet with; for, believe me, a wife is, of all persons, the least likely to succeed in such an attempt. Be it your care to find that virtue in a lover which you must
never

never hope to form in a husband. Good-sense and good-nature are almost equally requisite. If the former is wanting, it will be next to impossible for you to esteem the person of whose behaviour you may have cause to be ashamed; and mutual esteem is as necessary to happiness in the married state as mutual affection: without the latter, every day will bring with it some fresh cause of vexation; 'till repeated quarrels produce a coldness, which will settle into an irreconcilable aversion, and you will become not only each other's torment, but the object of contempt to your family and to your acquaintance.

This quality of Good-Nature is, of all others, the most difficult to be ascertained, on account of the general mistake of blending it with Good-Humour, as if they were in themselves the same; whereas, in fact, no two principles of action are more essentially different. And this may require some explanation.—By Good-Nature I mean, that true benevolence which partakes the felicity of all mankind; which promotes the satisfaction or every individual within the reach of its ability; which relieves the distressed, comforts the afflicted, diffuses blessings, and communicates happiness, as far as its sphere of action can extend; and which, in the private scenes of life, will shine conspicuous in the dutiful son, the affectionate husband, the indulgent father, the faithful friend, and the compassionate master both to man and beast: whilst Good-Humour is nothing more than a cheerful, pleasing deportment, arising either from a natural gaiety of mind, or from an affectation of popularity, joined to an affability of behaviour, the result of good-breeding, and a ready compliance with the taste of every company.

This

This kind of mere good-humour is, by far, the most striking quality; 'tis frequently mistaken for, and complimented with, the superior name of real good-nature. A man by this specious appearance has often acquired that appellation, who, in all the actions of his private life, has been a morose, cruel, revengeful, sullen, haughty tyrant. Let them put on the cap whose temples fit the galling wreath! On the contrary, a man of a truly benevolent disposition, and formed to promote the happiness of all round him, may sometimes, perhaps from an ill habit of body, an accidental vexation, or from a commendable openness of heart above the meanness of disguise, be guilty of little sallies of peevishness, or of ill-humour, which, carrying the appearance of ill nature, may be unjustly thought to proceed from it, by persons who are unacquainted with his true character, and who take ill-humour and ill-nature to be synonymous terms, though in reality they bear not the least analogy to each other. In order to the forming a right judgment, it is absolutely necessary to observe this distinction, which will effectually secure you from the dangerous error of taking the shadow for the substance; an irretrievable mistake, pregnant with innumerable consequent evils!

From what has been said it plainly appears, that the criterion of this amiable virtue is not to be taken from the general opinion; mere good-humour being, to all intents and purposes, sufficient in this particular to establish the public voice in favour of a man utterly devoid of every humane and benevolent affection of heart. It is only from the less conspicuous scenes of life, the more retired sphere of action, from the artless
 tenor

tenor of domestic conduct, that the real character can with any certainty be drawn. These undisguised proclaim the man; but, as they shun the glare of light, nor court the noise of popular applause, they pass unnoticed, and are seldom known 'till after an intimate acquaintance. The best method, therefore, to avoid the deception in this case, is to lay no stress on outward appearances, which are too often fallacious, but to take the rule of judging from the simple, unpolished sentiments of those, whose dependent connections give them an undeniable certainty; who not only see, but hourly feel the good or bad effects of that disposition to which they are subjected. By this I mean, that if a man is equally respected, esteemed, and beloved by his tenants, by his dependents and domestics; from the substantial farmer to the laborious peasant: from the proud steward to the submissive wretch, who, thankful for employment, humbly obeys the menial tribe; you may justly conclude he has that true good-nature, that real benevolence, which delights in communicating felicity, and enjoys the satisfaction it diffuses. But if by these he is despised and hated, served merely from a principle of fear, devoid of affection—which is very easily discoverable—whatever may be his public character, however favourable the general opinion, be assured, that his disposition is such as can never be productive of domestic happiness.—I have been the more particular on this head, as it is one of the most essential qualifications to be regarded, and of all others the most liable to be mistaken.

Never be prevailed with, my dear, to give your hand to a person defective in these material points. Secure of virtue, of good-nature, and understanding

standing in a husband, you may be secure of happiness. Without the two former, it is unattainable: without the latter, in a tolerable degree, it must be very imperfect.

Remember, however, that infallibility is not the property of man, or you may entail disappointment on yourself, by expecting what is never to be found. The best men are sometimes inconsistent with themselves. They are liable to be hurried by sudden starts of passion into expressions and actions which their cooler reason will condemn. They may have some oddities of behaviour, some peculiarities of temper; they may be subject to accidental ill-humour, or to whimsical complaints: blemishes of this kind often shade the brightest character, but they are never destructive of mutual felicity, unless when they are made so by an improper resentment, or by an ill-judged opposition. Reason can never be heard by passion; the offer of it tends only to enflame the more. When cooled, and in his usual temper, the man of understanding, if he has been wrong, will suggest to himself all that could be urged against him: the man of good nature will, unupbraided, own his error: immediate contradiction is, therefore, wholly unserviceable, and highly imprudent; an after repetition equally unnecessary and injudicious. Any peculiarities in the temper or behaviour ought to be properly represented in the tenderest and in the most friendly manner, and if the representation of them is made discreetly, it will generally be well taken: but if they are so habitual as not easily to be altered, strike not too often upon the unharmonious string; rather let them pass as unobserved: such a chearful compliance will better cement
your

your union; and they may be made easy to yourself, by reflecting on the superior good qualities by which these trifling faults are so greatly over-balanced.—You must remember, my dear, these rules are laid down, on the supposition of your being united to a person who possesses the three essential qualifications for happiness before-mentioned. In this case, no farther direction is necessary, but that you strictly perform the duty of a wife, namely, to love, to honour and obey. The two first articles are a tribute so indispensibly due to merit, that they must be paid by inclination; and they naturally lead to the performance of the last, which will not only be an easy, but a pleasing task, since nothing can ever be enjoined by such a person that is in itself improper, and few things will, that can with any reason be disagreeable to you.

Here should this subject end, were it not more than possible for you, after all that has been urged, to be led by some inferior motive to the neglect of the primary caution; and that, either from an opinion too hastily entertained, from an unaccountable partiality, or from the powerful prevalence of persuasion, you may be unfortunately induced to give your hand to a man whose bad heart and morose temper, concealed by a well-practised dissimulation, may render every flattering hope of happiness abortive.—May Heaven, in mercy, guard you from this fatal error! Such a companion is the worst of all temporal ills; a deadly potion, that imbitters every social sense of life, damps every rising joy, and banishes that chearful temper which alone can give a true relish to the blessings of mortality. Most sincerely do I pray that this may never be your lot!

lot! and I hope your prudent circumspection will be sufficient to guard you from the danger. But the bare possibility of the event makes it not unnecessary to lay down a few rules for the maintaining some degree of ease, under such a deprivation of happiness. This is by far the most difficult part of my present undertaking; it is hard to advise here, and still harder to practise the advice: the subject also is too extensive to be minutely treated within the compass of *a letter*, which must confine me to the most material points only: in these I shall give you the best directions in my power, very ardently wishing that you may never have occasion to make use of them.

The being united to a man of irreligious principles makes it impossible to discharge a great part of the proper duty of a wife. To name but one instance, obedience will be rendered impracticable by frequent injunctions inconsistent with and contrary to the higher obligations of morality. This is not supposition, but is founded upon facts, which I have too often seen and can attest. Where this happens, the reasons for non-compliance ought to be offered in a plain, strong, good-natured manner; there is at least the chance of success from being heard; but should those reasons be rejected, or the hearing of them be refused, and silence on the subject enjoined—which is most probable, few people caring to hear what they know to be right, when determined not to appear convinced by it—obey the injunction, and urge not the argument farther: keep, however, steady to your principles, and suffer neither persuasion nor threats to prevail on you to act contrary to them. All commands repugnant to the laws of christianity, it is your indispensable duty

duty to disobey; all requests that are inconsistent with prudence, or incompatible with the rank and character which you ought to maintain in life, it is your interest to refuse. A compliance with the former would be criminal; a consent to the latter highly indiscreet; and it might thereby subject you to general censure: for a man capable of requiring from his wife what he knows to be in itself wrong, is equally capable of throwing the whole blame of such misconduct on her, and of afterwards upbraiding her for a behaviour to which he will, upon the same principle, disown that he has been accessory. Many similar instances have come within the compass of my own observation. In things of a less material nature, that are neither criminal in themselves nor pernicious in their consequences, always acquiesce, if insisted on, however disagreeable they may be to your own temper and inclination. Such a compliance will evidently prove that your refusal, in the other cases, proceeds not from a spirit of contradiction, but merely from a just regard to that superior duty, which can never be infringed with impunity. Passion may resent, but reason must approve this conduct; and therefore it is the most likely method, in time, to make a favourable impression. But if you should fail of such success, you will at least enjoy that satisfactory self-approbation, which is the inseparable attendant of a truly religious and rational deportment.

Should the painful task of dealing with a morose tyrannical temper be assigned you, there is little more to be recommended than a patient submission to an evil which admits not of a remedy. Ill-nature is increased, obstinacy confirmed by opposition; the less such a temper is contradicted,

the more supportable will it be to those who are under its baneful influence. When all endeavours to please are ineffectual, and when a man seems determined to find fault with every thing, as if his chief pleasure consisted in tormenting those about him, it requires a more than common degree of patience and resolution to forbear uttering reproaches, which such a behaviour may be justly allowed to deserve: yet it is absolutely necessary to the maintaining any tolerable degree of ease, not only to restrain all expressions of resentment, but to withhold even those disdainful looks which are apt to accompany a contemptuous silence; and they both equally tend only to encrease the malady. This infernal delight in giving pain is most unwearied in the search of matter for its gratification, and can either find, or unaccountably can form it, in almost all the occurrences of life; but, when suffered unobstructed and unregarded to run its malicious course, it will quickly vent its blunted arrows, and will die of disappointment; whilst all endeavours to appease, all complaints of unkindness will but sharpen against yourself the weapon's edge, and, by proving your sensibility of the wound, will give the wished-for satisfaction to him who inflicts it. Prudence, in this case, directs more than ordinary circumspection, that every part of your behaviour may be as blameless as possible, even to the abstaining from the least appearance of evil; and after you have, to the utmost of your power, strove to merit approbation, expect not to meet with it: by these means you will escape the mortification of being disappointed, which, often repeated, is apt to give a gloomy sourness to the temper, incompatible

tible with any degree of contentment. You must, so situated, learn to be satisfied with the consciousness of acting right, according to your best abilities, and, if possible, you should look with an unconcerned indifference on the reception of every successful attempt to please.

This, it must be owned, is a hard lesson of philosophy; it requires no less than an absolute command over the passions; but let it be remembered, that such a command will itself most amply recompense every difficulty; it will compensate every pain, which it may cost you to obtain it; besides, it is, I believe, the only way to preserve any tranquillity of mind, under so disagreeable a connection.

As the want of understanding is by no art to be concealed, by no address to be disguised, it might be supposed impossible for a woman of sense to unite herself to a person whose defect, in this instance, must render that sort of rational society which constitutes the chief happiness of such an union, impossible; yet, here, how often has the weakness of female judgment been conspicuous! The advantages of great superiority in rank or fortune have frequently proved so irresistible a temptation, as, in opinion, to outweigh not only the folly but even the vices of its possessor; a grand mistake, ever tacitly acknowledged by a subsequent repentance, when the expected pleasures of affluence, equipage, and all the glittering pomp of useless pageantry have been experimentally found insufficient to make amends for the want of that constant satisfaction, which results from the social joy of conversing with a reasonable friend! But however weak this motive must be acknowledged, it is more excusable

sable than another, which, I fear, has sometimes had an equal influence on the mind; I mean, so great a love of sway, as to induce her to give the preference to a person of weak intellectuals, in hopes thereby of holding, uncontrouled, the reins of government. The expectation is, in fact, ill-grounded obstinacy; and pride being generally the companion of folly, the filliest people are usually the most tenacious of their opinions, and consequently, the hardest of all others to be managed: but admit the contrary, the principle is in itself bad; it tends to invert the order of nature, and to counteract the design of Providence.

A woman can never be seen in a more ridiculous light than when she appears to govern her husband. If, unfortunately, the superiority of understanding is on her side, the apparent consciousness of that superiority betrays a weakness that renders her contemptible in the sight of every considerate person, and it may, very probably, fix in his mind a dislike never to be eradicated. In such a case, if it should ever be your own, remember that some degree of dissimulation is commendable, so far as to let your husband's defect appear unobserved. When he judges wrong, never flatly contradict, but lead him insensibly into another opinion, in so discreet a manner that it may seem entirely his own; and let the whole credit of every prudent determination rest on him without indulging the foolish vanity of claiming any merit to yourself. Thus a person of but an indifferent capacity may be so assisted as, in many instances, to shine with a borrowed lustre, scarce distinguishable from the native, and, by degrees, he may be brought into a kind of mechanical method of acting properly, in all the common occurrences
of

of life. Odd as this position may seem, it is founded in fact ; and I have seen the method successfully practised by more than one person, where a weak mind, on the governed side, has been so prudently set off as to appear the sole director ; like the statue of the Delphic god, which was thought to give forth its own oracles, whilst the humble priest, who lent his voice, was by the shrine concealed, nor sought a higher glory than a supposed obedience to the power he would be thought to serve.

From hence it may be inferred, that by a perfect propriety of behaviour, ease, and contentment, at least, are attainable with a companion who has not the most exalted understanding ; but then, virtue and good-nature are presupposed, or there will be nothing to work upon.

A vicious ill-natured fool being so untractable and tormenting an associate, there needs only to add jealousy to the composition, to make the curse complete. This passion, once suffered to get footing in the heart, is hardly ever to be extirpated : it is a constant source of torment to the breast that gives it reception, and is an inexhaustible fund of vexation to the object of it. With a person of this unfortunate disposition, it is prudent to avoid the least appearance of concealment. A whisper in a mixed company, a message given in a low voice to a servant, have, by the power of a disturbed imagination, been magnified into a material injury. Whatever has the air of secrecy raises terror in a mind naturally distrustful. A perfect unreserved openness, both in conversation and behaviour, starves the anxious expectation of discovery, and may very probably lead into an habitual confidence, the only antidote
against

against the poison of suspicion. It is easier to prevent than remove a received ill impression; and, consequently, it is much wiser to be sometimes deficient in little points of civility, which, however indifferent in themselves, may happen unaccountably to clash with the ease of a person, whose repose it is both your duty and interest to promote. It is much more commendable, contentedly to incur the censure of a trifling disposition, by a circumstantial unasked relation of insignificant incidents, than to give any room for apprehending the least degree of reserve. Such a constant method of proceeding, together with a reasonable compliance, is the most likely to cure this painful turn of mind; for, by withholding every support that could give strength to it, the want of matter to feed on may probably in time cause its extinction. If, unhappily, it is so constitutional, so interwoven with the soul as to become, in a manner, inseparably united with it, nothing remains but to submit patiently to the Will of Heaven, under the pressure of an unalterable evil; to guard carefully against the natural consequence of repeated undeserved suspicions, namely, a growing indifference, which too frequently terminates in aversion; and, by considering such a situation as a trial of obedience and resignation, to receive the comfort that must arise from properly exercising one of the most exalted of the christian virtues. I cannot dismiss this subject without adding a particular caution *to yourself* concerning it.

Jealousy, is, on several accounts, still more inexcusable in a woman. There is not any thing that so much exposes her to ridicule, or so much subjects her to the insult of affrontive addresses :

it is an inlet to almost every possible evil, the fatal source of innumerable indiscretions, the sure destruction of her own peace, and is frequently the bane of her husband's affection. Give not a momentary harbour to its shadow in your heart; fly from it, as from the face of a fiend, that would lead your unwary steps into a gulph of unalterable misery. When once embarked in the matrimonial voyage, the fewer faults you discover in your partner, the better. Never search after what it will give you no pleasure to find; never desire to hear what you will not like to be told; therefore avoid that tribe of impertinents, who, either from a malicious love of discord, or from the meaner, tho' less criminal motive of ingratiating themselves by gratifying the blameable curiosity of others, sow dissention wherever they gain admittance; and by telling unwelcome truths, or, more frequently, by insinuating invented falsehoods, injure innocent people, disturb domestic union, and destroy the peace of families. Treat these emissaries of Satan with the contempt they deserve; hear not what they offer to communicate, but give them at once to understand, that you can never look on those as your friends who speak in a disadvantageous manner of that person whom you would always chuse to see in the most favourable light. If they are not effectually silenced by such rebukes, be inaccessible to their visits, and break off all acquaintance with such incorrigible pests of society, who will be ever upon the watch to seize an unguarded opportunity of disturbing your repose.

Should the companion of your life be guilty of some secret indiscretions, run not the hazard of being told by these malicious meddlers, what, in
fact

fact, it is better for you never to know: but if some unavoidable accident betrays an imprudent correspondence, take it for a mark of esteem, that he endeavours to conceal from you what he knows you must, upon a principle of reason and religion, disapprove; and do not, by discovering your acquaintance with it, take off the restraint which your supposed ignorance lays him under, and thereby, perhaps, give a latitude to undisguised irregularities. Be assured, whatever accidental fallies the gaiety of inconsiderate youth may lead him into, you can never be indifferent to him, whilst he is careful to preserve your peace, by concealing what he imagines might be an infringement of it. Rest then satisfied, that time and reason will most certainly get the better of all faults which proceed not from a bad heart; and that, by maintaining the first place in his esteem, your happiness will be built on too firm a foundation to be easily shaken.

I have been thus particular on the choice of a husband, and on the material parts of conduct in a married life, because thereon depends not only the temporal, but often the external felicity of those who enter into that state; a constant scene of disagreement, of ill-nature and quarrels, necessarily unfitting the mind for every religious and social duty, by keeping it in a disposition directly opposite to that christian piety, to that practical benevolence and rational composure, which alone can prepare it for everlasting happiness.

Instructions on this head, considering your tender age, may seem premature, and should have been deferred 'till occasion called for them, had our situation allowed me frequent opportunities of communicating my sentiments to you; but that
not

not being the case, I chuse, in this epistle, at once to offer you my best advice in every circumstance of great moment to your well being, both here and hereafter, lest at a more proper season it may not happen to be in my power. You may defer the particular consideration of this part, 'till the design of entering into a new scene of life may make it useful to you; which, I hope, will not be for some years; an unhappy marriage being more generally the consequence of a too early engagement, before reason has gained sufficient strength to form a solid judgment, on which only a proper choice can be determined. Great is the hazard of a mistake, and irretrievable the effects of it! Many are the degrees between happiness and misery! Absolute misery, I will venture to affirm, is to be avoided by a proper behaviour, even under all the complicated ills of human life; but to arrive at that proper behaviour, requires the highest degree of christian philosophy. And who would voluntarily put themselves upon a state of trial so severe, in which not one of a thousand has been found able to come off victorious? Betwixt this and positive happiness there are innumerable steps of comparative evil; each has its separate conflict, variously difficult, differently painful, under all which a patient submission and a conscious propriety of behaviour is the only attainable good. Far short indeed of possible temporal felicity is the ease arising from hence! Rest not content with the prospect of such ease, but fix on a more eligible point of view, by aiming at true happiness; and, take my word, *that* can never be found in a married state, without the three essential qualifications already mentioned, Virtue, Good-Nature, and Good-Sense, in a husband.

band. Remember, therefore, my dear girl, this repeated caution, if you ever resolve on marriage, never to give your hand to a man who wants either of them, whatever other advantages he may be possessed of; so shall you not only escape all those vexations which thousands of unthinking mortals hourly repent of having brought upon themselves; but, most assuredly, if it is not your own fault, you will enjoy that uninterrupted domestic harmony, in the affectionate society of a virtuous companion, which constitutes the highest satisfaction of human life. Such an union, founded on reason and religion, cemented by mutual esteem and tenderness, is a kind of faint emblem, if the comparison may be allowed, of the promised reward of virtue in a future state; and most certainly, it is an excellent preparative for it, by preserving a perfect equanimity, by keeping a constant composure of mind, which naturally lead to the proper discharge of all the religious and social duties of life, the unerring road to everlasting peace—The first have been already spoken to; it remains only to mention some few of the latter.

Amongst these ECONOMY may, perhaps, be thought improperly placed; yet many of the duties we owe to society being often rendered impracticable by the want of it, there is not so much impropriety in ranking it under this head, as may at first be imagined. For instance, a man who lives at an expence beyond what his income will support, lays himself under a necessity of being unjust, by with-holding from his creditors what they have a right to demand from him as their due, according to all laws both human and divine; and thereby he often entails ruin on an innocent

innocent family, who, but for the loss sustained by his extravagance, might have comfortably subsisted on the profits of their industry. He likewise puts it out of his own power to give that relief to the indigent, which, by the laws of humanity, they have a right to expect; the goods of fortune being given, as a great Divine excellently observes, for the use and support of others, as well as for the person on whom they are bestowed. These are surely great breaches of that duty we owe to our fellow-creatures, and are effects very frequently and naturally produced by the want of economy.

You will find it a very good method, so to regulate your stated expences as to bring them always one-fourth part within your certain annual income: by these means you will avoid being at any time distressed by unforeseen accidents, and you will have it more easily in your power materially to relieve those who deserve assistance. But - the giving trifling sums, *indiscriminately*, to such as appear necessitous, is far from being commendable; it is an injury to society; it is an encouragement to idleness, and helps to fill the streets with lazy beggars, who live upon misapplied bounty, to the prejudice of the industrious poor. These are useful members of the commonwealth; and on them such benefactions might be serviceably bestowed. Be sparing therefore in this kind of indiscriminate donations; they are too constantly an insignificant relief to the receives, supposing them really in want; and frequently repeated, they amount to a considerable sum in the year's account. The proper objects of charity are those, who, by unavoidable misfortunes, have fallen from affluent circumstances

cumstances into a state of poverty and distress; those also, who, by unexpected disappointments in trade, are on the point of being reduced to an impossibility of carrying on that business, on which their present subsistence and their future prospects in life depend, from the incapacity of raising an immediate sum to surmount the difficulty; and those who, by their utmost industry, can hardly support their families above the miseries of want; or who, by age or by illness, are rendered incapable of labour. Appropriate a certain part of your income to the relief of these real distresses. To the first, give as largely as your circumstances will allow; to the second, after the example of an excellent Prelate of our own church, lend, if it is in your power, a sufficient sum to prevent the threatened ruin, on condition of being repaid the loan, without interest, if Providence enables them, by future success, to do it with convenience. The same method may be used where indigence renders industry unavailable, by depriving it of the means to lay in a small original stock to be improved. Never take a note of hand or any acknowledgement of such loan, lest what you intended for a benefit should be afterwards made the instrument of ruin to the receiver, by a different disposition in your successor. But such assistance ought not to be given to any, without a thorough knowledge of their character, and from having good reason to believe them not only industrious but strictly honest, which will be a sufficient obligation on them for the repayment; and the sums so rapid ought to be laid by, 'till an opportunity again offers of making them in like manner serviceable to others. The latter sort, who are able to work, may, by a small addition

dition to the profits of their own labour, be rescued from misery, and may be put into a comfortable way of subsistence. Those who, by age or by infirmity, are rendered utterly incapable of supporting themselves, have an undoubted right, not only to the necessaries, but even to some of the conveniencies of life from all whom Providence has placed in the more happy state of affluence and independence.

As your fortune and situation are yet undetermined, I have purposely laid down such rules as may be adapted to every station. A large fortune gives greater opportunity of doing good, and of communicating happiness in a more extensive degree; but a small one is no excuse for withholding a proportionate relief from real and deserving objects of compassion. To assist them is an indispensable duty of christianity. The first and great commandment is, To love God with all your heart; the second, To love your neighbour as yourself: *Whoso seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?* or how the love of his neighbour? If deficient in these primary duties, vain are the hopes of acceptance built on a partial obedience to the lesser branches of the law!—Inability is often pleaded as an excuse for the want of charity, by persons who make no scruple of daily lavishing on their pleasures, what, if better applied, might have made an indigent family happy through life. These persons lose sight of real felicity, by the mistaken pursuit of its shadow: the pleasures which engross their attention die in the enjoyment, are often succeeded by remorse, and always by satiety; whereas the true joy, the sweet complacency
resulting

resulting from benevolent actions, encreases by reflection, and must be immortal as the soul. So exactly, so kindly is our duty made to coincide with our present as well as future interest, that incomparably more satisfaction will accrue to a considerate mind from denying itself, even some of the agreeables of life, in order the more effectually to relieve the unfortunate, than could arise from a full indulgence of every temporal gratification.

However small your income may be, remember that a part of it is due to merit in distress. Set by an annual sum for this purpose, even though it should oblige you to abate some unnecessary expence to raise the fund: By this method persons of slender fortune have been enabled to do much good, and to give happiness to many. If your stock will not admit of frequent draughts upon it, be the more circumspect with regard to the merit of those you relieve; that bounties not in your power to repeat often, may not be misapplied. But if Providence, by a more ample fortune, should bless you with a larger ability of being serviceable to your fellow-creatures, prove yourself worthy of the trust reposed in you by making a proper use of it. Wide as your influence can extend, turn the cry of distress and danger into the song of joy and safety; feed the hungry, clothe the naked, comfort the afflicted, give medicine to the sick, and, with either, bestow all the alleviation their unfortunate circumstances can admit of. Thus may you truly make a friend of the unrighteous Mammon. Thus you may turn the perishable goods of fortune into everlasting blessings. Upon earth you will partake that happiness you impart to others, and you will

will lay up for yourself *Treasures in Heaven*, where neither moth nor rust can corrupt, and where thieves do not break through nor steal.

A person who has once experienced the advantages of a right action, will be led by the motive of present self-interest, as well as by future expectation, to the continuance of it. There is no injunction of christianity that a sincere christian, by obedience, will not find so calculated as to be directly, in some measure, its own reward.

The forgiveness of injuries, to which is annexed the promise of pardon for our own offences, and which is required by the gospel, not only so far as to forbear all kinds of retaliation, but also to render us equally disposed to serve with our utmost power those persons who have wilfully injured us, as if no such injury had been received from them, has by some been accounted a hard precept; yet the difficulty of it arises merely from, and is proportionable to, the badness of the heart by which it is so esteemed. A good disposition finds a superlative pleasure in returning good for evil; and, by an inexpressible satisfaction of mind in so doing, feels the present reward of obedience: whereas a spirit of revenge is incompatible with happiness, an implacable temper being a constant torment to its possessor; and the man who returns an injury, feels more real misery from the rancour of his own heart, than it is in his power to inflict upon another.

Should a friend wound you in the most tender part, by betraying a confidence reposed, prudence forbids the exposing yourself to a second deception, by placing any future trust in such a person. But though here all obligations of intimacy

macy cease, those of benevolence and humanity remain still in full force, and are equally binding, as to every act of service and assistance, even to the suffering a lesser evil yourself, in order to procure a much greater good to the person by whom you have been thus ill-used. This is in general allowed to be the duty of every individual to all, as a member of society; but it is particularly instanced in the present case to shew, that not even a breach of friendship, the highest of all provocations, will cancel the duty, at all times equally and unalterably binding—the duty of promoting both the temporal and eternal happiness of all your fellow-creatures by every method in your power.

It has been by many thought impertinent at any time to offer unasked advice; the reason of which may be chiefly owing to its being too frequently tendered with a supercilious air that implies a conceited consciousness of superior wisdom: it is the manner, therefore, more than the thing itself which gives disgust.

If those with whom you have any degree of intimacy are guilty of what to you appears either wrong or indiscreet, speak your opinion to them with freedom, though you should even lose a nominal friend by so doing. Silence makes you, in some measure, an accessory to the fault; but having thus once discharged your duty, rest there—they are to judge for themselves: to repent such admonitions is both useless and impertinent, and they will then be thought to proceed rather from pride than from good-nature. To the persons concerned only are you to speak your disapprobation of their conduct: when they are
censured

censured by others, say all that truth or probability will permit in their justification.

It often happens, that upon an accidental quarrel between friends, they separately appeal to a third person. • In such case, alternately take the opposite side, alledging every argument in favour of the absent party, and placing the mistakes of the complainer in the strongest light. This method may probably at first displease, but is always right, as it is the most likely to procure a reconciliation. If that takes place, each, equally obliged, will thankfully approve your conduct: if not, you will have the satisfaction of, at least, endeavouring to have been the restorer of peace. A contrary behaviour, which generally proceeds from the mean desire of pleasing by flattery at the expence of truth, often widens a trifling breach into open and irreconcilable enmity. People of this disposition are the worst sort of incendiaries the greatest plague of human society. because the most difficult to be guarded against, from their always wearing the specious disguise of pretended approbation and friendship to the present, and equally deceitful resentment against the absent person or company.

To enumerate all the social duties would lead me too far; suffice it, therefore, my dear, in few words to sum up what remains.

Let truth ever dwell upon your tongue.

Scorn to flatter any, and despise the person who would practise so base an art upon yourself.

Be honestly open in every part of your behaviour and conversation.

All, with whom you have any intercourse, even down to the meanest station, have a right to civility and good-humour from you. A superiority of rank

or fortune is no licence for a proud supercilious behaviour: the disadvantages of a dependent state are alone sufficient to labour under; 'tis both unjust and cruel to encrease them, either by a haughty deportment, or by the unwarrantable exercise of a capricious temper.

Examine every part of your conduct towards others by the unerring rule of supposing a change of places. This will certainly lead to an impartial judgment. Do then what appears to you right, or in other words, *what you would they should do unto you*; which comprehends every duty relative to society.

Aim at perfection, or you will never reach to an attainable height of virtue.

Be religious without hypocrisy, pious without enthusiasm.

Endeavour to merit the favour of God by a sincere and uniform obedience to whatever you know, or believe, to be his will; and should afflictive evils be permitted to cloud the sun-shine of your brightest days, receive them with submission; satisfied that a Being equally wise, omniscient, and beneficent, at once sees and intends the good of His whole creation; and that every general or particular dispensation of His providence towards the rational part of it, is so calculated as to be productive of ultimate happiness, which nothing but the misbehaviour of individuals can prevent to themselves.

This truth is surely an unanswerable argument for absolute resignation to the Will of God; and such a resignation, founded upon reason and choice, not enforced by necessity, is unalterable peace of mind, fixed on too firm a basis to be shaken by adversity. Pain, poverty, ingratitude, calumny,

calumny, and even the less of those we hold most dear, may each transiently affect, but united cannot mortally wound it. Upon this principle, you will find it possible not only to be content, but cheerful, under all the disagreeable circumstances this state of probation is liable to; and, by making a proper use of them, you may effectually remove the garb of terror from the last of all temporal evils. Learn then, with grateful pleasure, to meet approaching death as the kind remover of every painful sensation, the friendly guide to perfect and to everlasting happiness.

Believe me this is not mere theory. My own experience every moment proves the fact undeniably true. My conduct in all these relations which still subsist with me, nearly as human imperfection will allow, is governed by the rules here laid down for you; and it produces the constant rational composure which constitutes the most perfect felicity of human life: for with truth I can aver, that I daily feel incomparably more real satisfaction, more true contentment in my present retirement, than the gayest scenes of festive mirth ever afforded me. I am pleased with this life, without an anxious thought for the continuance of it, and am happy in the hope of hereafter exchanging it for a life infinitely better. My soul, unstained by the crimes unjustly imputed to me, most sincerely forgives the malicious authors of these imputations; it anticipates the future pleasure of an open acquittal, and in that expectation loses the pain of present undeserved censure. By this is meant the instance that was made the supposed foundation for the last of innumerable injuries which I have received through him from whom I am conscious of having de-
served

served the kindest treatment. Other faults, no doubt, I might have many; to him I had very few: nay, for several years, I cannot, upon reflection, accuse myself of any thing but of a too absolute, too unreserved obedience to every injunction, even where plainly contrary to the dictates of my own reason. How wrong such a compliance was, has been clearly proved by many instances, in which it has been since most ungenerously and most ungratefully urged as a circumstantial argument against me.

It must indeed be owned, that for the two or three last years, tired with a long series of repeated insults, of a nature almost beyond the power of imagination to conceive, my temper became soured: a constant fruitless endeavour to oblige was changed into an absolute indifference about it; and ill humour, occasioned by frequent disappointment—a consequence I have experimentally warned you against—was perhaps sometimes too much indulged. How far the unequalled provocations may be allowed as an excuse for this, Heaven only must determine, whose goodness has thought fit to release me from the painful situation; though by a method, at present, not the most eligible, as it is the cause of a separation *from my children also*, and thereby has put it out of my power to attend in the manner I could have wished to their education; a duty that inclination would have led me with equal care and pleasure more amply to fulfil, had they continued under my direction. But as Providence has thought fit otherwise to determine, contented I submit to every dispensation, convinced that all things are ordered for the best, and that they will in the end work together for good

good to them that fear God, and who sincerely endeavour to keep his commandments. If in these I err, I am certain it is owing to a mistake in the judgement, not to a defect of the will.

Thus have I endeavoured, my dear girls, in some measure, to compensate both to you and to your sisters the deprivation of a constant maternal care, by advising you, according to my best ability, in the most material parts of your conduct through life, as particularly as the compass of a letter would allow me. May these few instructions be as serviceable to you as my wishes would make them ! and may that Almighty Being, to whom my daily prayers ascend for your preservation, grant you His heavenly benediction ! May he keep you from all moral evil, lead you into the paths of righteousness and peace, and may He give us all a happy meeting in that future state of unalterable felicity, which is *prepared for those who, by patient continuance in well-doing, seek after glory and immortality !*

END OF THE UNFORTUNATE MOTHER'S
ADVICE TO HER DAUGHTERS.

A D V I C E
OF A
M O T H E R
TO HER
D A U G H T E R,
BY THE
MARCHIONESS DE LAMBERT.

THE UNIVERSITY OF CHICAGO

ADVISOR - 1913

1913

ADVISOR - 1913

THE UNIVERSITY OF CHICAGO

ADVISOR - 1913

THE UNIVERSITY OF CHICAGO

ADVISOR - 1913

THE UNIVERSITY OF CHICAGO

ADVISOR - 1913

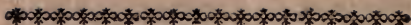
THE UNIVERSITY OF CHICAGO

ADVISOR - 1913

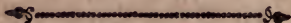
THE UNIVERSITY OF CHICAGO

ADVISOR - 1913

THE UNIVERSITY OF CHICAGO



ADVICE of a MOTHER
TO HER
DAUGHTER.



THE world has in all ages been very negligent in the education of daughters; all their care is laid out entirely upon the men; and as if the women were a distinct species, they leave them to themselves without any helps, without thinking that they compose one half of the world; that the two sexes are necessarily united together by alliances; that the women make either the happiness or misery of the men, who always feel the want of having them reasonable; that they are a great means of the rise and ruin of families; that they are entrusted with the education of the children in their early youth, a season of life in which they receive the liveliest and deepest impressions. What would they have them inspire into their children, when from their very infancy they are left themselves in the hands of gover- nantes, who, as they are generally taken out of the low world, inspire them with low sentiments, encourage

encourage all the timorous passions, and form them to superstition instead of religion. 'Twould be a subject worthier of their thoughts to contrive how to make certain vices hereditary to their families, by conveying them down from the mother to the children, than how to secure their estates by entails. Nothing therefore is so much mistaken as the education which they give to young women: they design them to please; they give them no instructions but for the ornament and graces of the body; they flatter their self-love; they give them up to effeminacy, to the world, and to false opinions; they give them no lectures of virtue and fortitude: surely it is unreasonable or rather downright madness to imagine that such an education should not turn to their prejudice.

It may be necessary, my Daughter, to observe all the outward rules of *Decorum*; but this is not enough to gain you the esteem of the world; 'tis the sentiments of the mind that form the character of a person; that lead the understanding; that govern the will; that secure the reality and duration of all our virtues: but religion should be the principle and foundation of these sentiments. When religion is once engraven on our heart, all the virtues will naturally flow from that source; all the duties of life will be regularly practised in their respective order. 'Tis not enough for the conduct of young persons to oblige them to do their duty; they must be brought to love it. Authority is a tyrant only over the outward behaviour, it has no sway over the inward sentiments. When one prescribes a conduct, we should represent the reasons and the motives

of it, and give them a relish for what we advise them.

'Tis so much for our interest to practise virtue, that we should never consider it as our enemy, but rather as the source of happiness, of glory, and of peace.

You are just coming into the world; enter it, my daughter, with some principles; you cannot fortify yourself too much against what you will meet with there; bring along with you all your religion; nourish it in your heart by your sentiments; confirm it in your mind by proper reflections, and by reading adapted to encourage it.

There is nothing more necessary, and indeed more happy for us than to keep up a sentiment that makes us love and hope; that gives us a prospect of an agreeable futurity; that reconciles all times; that insures all the duties of life; that answers for us to ourselves, and is our guarantee with regard to others. What a support will you find from religion under the misfortunes that threaten you! for a certain number of misfortunes must fall to your share. 'Twas a saying of one of the Ancients, "That he wrapped himself up in the mantle of his Virtue:" Wrap yourself up in that of your Religion; it will be a great help to you against the weakness of youth, and a sure refuge in your riper years.

Women that have cultivated their understanding with nothing but the maxims of the world, are presented at last with an universal blank, and find themselves in a terrible want of thought and employment, the most irksome situation in life. As they advance in age the world quits them, and reason tells them they should quit the world; but where must they go for relief? The time past
furnishes

furnishes us with regrets, the present with inquietudes, and the time to come with fears. Religion alone calms all our uneasiness, and comforts us under all misfortunes; by uniting you to God, it reconciles you with the world, and yourself too.

A young person when she comes into the world frames to herself an high notion of the happiness reserved for her. She sets herself to obtain it; 'tis the source of all her cares.' She is always on the hunt after her notion, and in hopes of finding a perfect happiness: this is the occasion of lightness and inconstancy.

The pleasures of the world are deceitful; they promise more than they perform; the quest of them is full of anxiety: their enjoyment is far from yielding any true satisfaction, and their loss is attended with vexation.

To fix your desires, think that no solid or lasting happiness is to be found any where but in your own breast. Honours and riches have no charms that are lasting for any length of time; their possession extends our view, and gives us new desires. Pleasures when they grow familiar, lose their relish. Before you have tasted them, you may do without them; whereas enjoyment makes that necessary to you, which was once superfluous, and you are worse at your ease than you were before; by enjoying them you grow used to them, and when you lose them, they leave you nothing but emptiness and want. What affects us sensibly is the passage from one circumstance of life to another; the interval between a miserable season and a happy one. The sense of pleasure wears off as soon as we grow habituated to it. 'Twould be a
great

great advantage if reason could at once lay before us all that is necessary for our happiness. Experience brings us back to ourselves; spare yourself that expence, and lay it early down for a maxim, with a firmness and resolution to determine your conduct, that "true felicity consists in peace of mind, in reason, and in the discharge of our duty." Let us not fancy ourselves happy, my Daughter, till we feel our pleasures of this sort flow from the bottom of our soul.

These reflections seem too strong for a young person, and are proper for a riper age: however, I believe you capable of them; and besides, I am instructing myself. We cannot engrave the precepts of wisdom too deeply in our hearts; the impressions that they make are always too light; but it can't be denied that such as use themselves to make reflections, and fortify their hearts with principles, are in a fairer way to virtue than such as neglect them. If we are unhappy enough to be defective in the practice of our duty, let us at least not be wanting in our affections to it: let us then, my Daughter, make use of these precepts for a continual help to our virtue.

'Tis commonly said there are two prejudices with which every body must comply; Religion and Honour. 'Tis a wrong expression to call Religion a prejudice. A prejudice is an opinion that may be subservient to error as well as truth: the term ought never to be applied but to things that are uncertain; and Religion is not so.

Honour is indeed an invention merely human; yet nothing is more real than the evils that people suffer who would get rid of it; 'twould be dangerous to shake it off; we should rather do all we can to fortify a sentiment that ought to be a rule
to

to our conduct, since nothing is more destructive of our quiet, or makes our life more unequal, than to think one way and act another. Possess your heart as much as is possible with sentiments for the conduct that you ought to observe ; fortify this prejudice of Honour in your mind ; you cannot be too scrupulously nice on this subject.

Never warp in the least from these principles ; never entertain a notion, as if the virtue of women was a virtue only enjoined by custom ; nor allow yourself to think you have sufficiently discharged your obligations, if you can but escape the eyes of the world. There are two courts before which you must inevitably appear in judgment, your Conscience and the World ; you may possibly get clear of the World. but you can never get clear of Conscience. Secure her testimony in favour of your honesty ; 'tis what you owe to yourself ; but withal do not neglect the approbation of the public, for a contempt of reputation naturally leads to a contempt of virtue.

When you are a little acquainted with the world, you will find that there is no need of the sanctions and terror of laws to keep you within the bounds of your duty ; the example of such as have deviated from it, and the calamities that have ever attended them, is enough to stop any inclination in the midst of its career ; for there is no coquet but must own, if she would be sincere, that it is the greatest misfortune in the world to be forgot and neglected.

Shame is a passion that might be of excellent advantage to us, if we managed it well : I do not mean that false shame which only serves to disturb our quiet, without being of any service to our behaviour ; I speak of that which keeps
us

us from evil out of fear of dishonour : we must confess this shame is sometimes the surest guard of the women's virtue ; there are very few virtuous for virtue itself.

There are some great virtues, which, when they are carried to a certain degree, make a great many defects be over-looked ; such as extraordinary valour in the men, and extreme modesty in the women. Agrippina, the wife of Germanicus, was excused of all her faults on account of her chastity. This Princess was ambitious and haughty ; but, says Tacitus, “ all her passions were consecrated by her “ chastity.”

If you are sensible and nice in the point of reputation, if you are apprehensive of being attacked as to essential virtues, there is one sure means to calm your fears and satisfy your nicety ; 'tis to be virtuous. Make it your great care to refine your sentiments : let them be reasonable and full of honour. Be sure always to keep well with yourself ; 'tis a sure income of pleasures ; and will gain you praise, and a good reputation to boot : in a word, be but truly virtuous, and you'll find admirers enough.

The virtues that make a figure in the world do not fall to the women's share ; their virtues are of a simple and peaceable nature : Fame will have nothing to do with us. 'Twas a saying of one of the Antients, that “ the great virtues are for “ the men !” he allows the women nothing but the single merit of being unknown ; and “ such “ as are most praised, (says he) are not always the “ persons that deserve it best ; but rather such as “ are not talked of at all.” The notion seems to me to be wrong ; but to reduce this maxim into practice, I think it best to avoid the world, and making

ing a figure, which always strike at modesty, and be contented with being one's own spectator.

The virtues of the women are difficult, because they have no help from glory to practise them. To live at home; to meddle with nothing but one's self and family; to be simple, just, and modest, are painful virtues, because they are obscure. One must have a great deal of merit to shun making a figure, and a great deal of courage to bring one's self to be virtuous only to one's own eyes. Grandeur and reputation serve for supports to our weakness, for such in reality is our desire to distinguish and raise ourselves. The mind rests in the public approbation, but true glory consists in being satisfied without it. Let it not enter then into the motives of your actions; 'tis enough that it is the recompence of them.

Be assured, my Daughter, that perfection and happiness cling together; that you can never be happy but by virtue, and scarce ever unhappy but by ill conduct. Whoever examines themselves strictly, will find that they never had any grievous affliction, but they occasioned it themselves by some fault, or by being wanting in some duty. Anxiety always follows the loss of innocence; but virtue is ever attended with an inward satisfaction, that is a constant spring of felicity to all its votaries.

Do not however imagine that your only virtue is modesty; there are abundance of women that have no notion of any other; and fancy, that by practising it they discharge all the duties of society: they think they have a right to neglect all the rest, and to be as proud and censorious as they please. Anne of Bretagne, a proud and imperious Princess, made Lewis XII. suffer exceedingly;

ceedingly ; and the good Prince was used to say, when he submitted to her humour, “ we must pay dear for the women’s chastity.” Make nobody pay for yours ; think rather that it is a virtue which regards only yourself, and loses its greatest lustre, if it be not attended with the other virtues.

We should be very tender in our modesty ; inward corruption passes from the heart to the mouth, and occasions loose discourse. The most violent passions have need of modesty to shew themselves in a seducing form ; it should distinguish itself in all your actions ; it should set off and embellish all your person.

They say that when Jove formed the passions, he assigned every one of them its distinct abode. Modesty was forgot ; and when she was introduced to him, he could not tell where to place her : she was therefore allowed to consort with all the rest. Ever since that time she is inseparable from them ; she is the friend of Truth, and betrays the lie that dares attack it ; she is in a strict and intimate union with Love ; she always attends, and frequently discovers and proclaims it : Love, in a word, loses his charms, whenever he appears without her ; there is not a more glorious ornament for a young lady than modesty.

Let the chief part of your finery then be modesty ; it has great advantages ; it sets off beauty, and serves for a veil to ugliness : modesty is the supplement of beauty. The great misfortune of ugliness is, that it smothers and buries the merit of women. People do not go to look in a forbidden figure for the engaging qualities of the mind and heart ; ’tis a very difficult

scult affair when merit must make its way, and shine through a disagreeable outside.

You do not want Graces to make you agreeable, but you are no Beauty: this obliges you to lay up a stock of merit: the world will compliment you with nothing. Beauty has great advantages. One of the Antients said of it, that it was “a short tyranny, and the greatest privilege in Nature; that handsome persons carry “letters of recommendation in their looks.”

Beauty inspires a pleasing sentiment which prepossesses people in its favour. If you have made no such impressions, you must expect to be taken to pieces. Take care that there be nothing in your air or manners to make any body think that you do not know yourself; an air of confidence in an ordinary figure is shocking enough. Let nothing in your discourse or dress look like art, at least let it not be easy to find it out; the most refined art never lets itself be seen.

You are not to neglect the accomplishments and ornaments proper to make you agreeable, for women are designed to please; but you should rather think of acquiring a solid merit, than of employing yourself in trifling things. Nothing is shorter than the reign of beauty; nothing is more melancholy than the latter part of the lives of women who never knew any thing but that they were handsome. If any body makes their court to you for the sake of your agreeable accomplishments, make their regards center in friendship, and secure the continuance of that friendship by your merits.

’Tis a difficult matter to lay down any sure rules to please. The Graces without merit cannot

not please long; and merit without the Graces may command the esteem of men, but can never move them. Women therefore must have an amiable merit, and join the Graces to the Virtues. I do not confine the merit of women merely to modesty; I give it a much larger extent. A valuable woman exert the manly virtues of friendship, probity, and honour, in the punctual discharge of all her obligations. An amiable woman should not only have the exterior grace, but all the graces of the heart and fine sentiments of the mind. There is nothing so hard as to please without being so intent upon it, that it shall look a little like coquetry. Women generally please the men of the world more by their faults than their good qualities. The men are for making their advantages of the weaknesses of amiable women: they would have nothing to do with their virtues; they do not care to esteem them; they had much rather be amused by persons of little or no merit, than be forced to admire such as are virtuous.

One must know human nature if one designs to please. The men are much more affected with what is new, than with what is excellent: but the flower of novelty soon fades; what pleased when it was new, soon displeases when it grows common. To keep up this taste of novelty, we must have a great many resources and various kinds of merit within ourselves; we must not stick only at the agreeable accomplishments: we must strike their fancy with a variety of graces and merits to keep up their inclinations, and make the same object afford them all the pleasures of inconstancy.

Women

Women are born with a violent desire to please; as they find themselves barred from all the ways that lead to glory and authority, they take another road to arrive at them, and make themselves amends by their agreeableness. Beauty imposes on the person that has it, and infatuates the soul; yet remember that there is but a very small number of years difference between a fine woman and one that is no longer so. Get over this excessive desire to please; at least keep from shewing it. We must not be extravagant in our dress, or let it take up all our time; the real Graces do not depend on a studied finery; we must submit to the mode as a troublesome sort of slavery, but comply with it no more than we are obliged in decency. The mode would be reasonable if it could be fixed to a point of perfection, convenience, and gracefulness; but to be always changing is inconstancy, rather than politeness and a good taste.

A good taste avoids all excessive niceness; it treats little things as little ones, and gives itself very little trouble about them. Neatness is indeed agreeable, and deserves to be ranked among things that are graceful, but it commences littleness, when it is carried to an excess; it is a much better temper to be careless in things of little consequence than to be too nice about them.

Young persons are very subject to the spleen; as they are quite destitute of knowledge, they run with eagerness towards sensible objects; the spleen, however, is the least evil that they have to dread: excessive joys are no part of the train of virtue. All violent and moving pleasures are dangerous. Though one is discreet enough not

to break through the rules of decency, and to keep within the bounds of modesty; yet when the heart is once moved with the pleasure it feels, a sort of softness diffuses itself over the soul, and takes away its relish for every thing that is called virtue: it stops and makes you cool in the practice of your duty. A young person does not see the consequences of this flattering poison, the least mischief of which is to disturb the quiet of life, to deprave the taste, and render all simple pleasure insipid. When one sees a young person happy enough not to have had her heart touched (as there is a natural disposition in us to a union, and this disposition has not been exercised), she easily complies, and gives herself naturally to the person designed for her.

Be very cautious on the article of plays, and the like public diversions. There is no dignity in shewing one's self continually, nor is it an easy matter to preserve a strict modesty in a constant hurry of diversions. It is mistaking one's interest to frequent them: if you have beauty, you must not wear out the taste of the world by shewing yourself continually: you must be still more reserved if you want graces to set you off; besides the constant use of diversions lessens the relish of them.

When all your life has been spent in pleasures, and they come to leave you, either because your taste for them is over, or because your reason forbids you the enjoyment of them, your mind finds itself in a most uneasy situation for want of employment. If you would therefore have your pleasures and amusements last, use them only as diversions to relieve you after more serious occupations. Entertain yourself with your own reason;

son; keep up that correspondence, and the absence of pleasures will not leave you any time upon your hands, nor any hankering after them.

It behoves us therefore to husband our tastes; there is no relishing life without them, but innocence only can preserve them in their integrity; irregularity is sure to deprave them.

When we have a sound heart, we make an advantage of every thing, and turn it into a source of pleasure. We come frequently to pleasures with a sick man's palate; we fancy ourselves ninté, when we are only surfeited and out of taste. When we have not spoiled our mind and heart by sentiments that seduce the fancy, or by any flaming passion, it is easy to find delight: health and innocence are the true fountains of joy. But when we have had the misfortune to habituate ourselves to vehement pleasures, we become insensible to moderate ones. We spoil our taste by diversions, and use ourselves so much to violent pleasures, that we cannot take up with such an are simple and regular.

We should always dread such great emotions of the soul as leave us flat and out of sorts. Young persons have the greater reason to fear them, in that they are less capable of resisting what flatters their sense. "Temperance," said one of the Antients, "is the best caterer for luxury." With this temperance, which makes the health both of mind and body, one has always a pleasing and an equal joy; one has no need of diversions and expence; reading, work, and conversation, afford a purer joy than all the train of the greatest pleasures. In a word, innocent delights are of most advantage; they are always ready at hand; they are beneficent, and are never
purchased

purchased at too dear a rate. Other pleasures flatter, but they do mischief: they alter the constitution of the mind, and spoil it like that of the body.

Be regular in all your views and in all your actions; it would be happy if our fortune was such as to make computations of our income unnecessary; but as yours is narrow, it obliges us to be regular. Be discreet in the article of your expences; if you do not observe a moderation in them, you will soon see your affairs in disorder; as soon as you lay aside œconomy, you can answer for nothing.

Pompous living is the high road to ruin, and the ruin of people's fortune is almost always followed with corruption of manners: but in order to be regular, it is no way necessary to be covetous. Remember that avarice is of little service, and dishonours a person infinitely. All that one should aim at in a regular management, is to avoid the shame and injustice that always attend an irregular conduct. We must retrench superfluous expences only to be a better condition to afford such as decency, friendship and charity engage us to make.

It is good order, and not the looking into little matters, that turns to any great account. Pliny, when he sent his friend back a bond for a considerable sum which his father owed him, with a general acquaintance, told him, "I have but a
 " small estate, and am obliged to be at great ex-
 " pences; but my frugality serves for a sound to
 " supply me wherewith to do the services that I
 " render to my friends." Borrow from your
 fancies and diversions, that you may have some-
 thing

thing to gratify the sentiments of generosity, which every person of a genteel spirit ought to have.

Never mind the wants that vanity creates. "We must be," they say, "like others;" this *like* goes a vast way. Have a noble emulation, and allow nobody to have more honour, probity, and integrity than yourself. Be always sensible of the necessity of virtue: poorness of soul is worse than poverty of fortune.

Whilst you are young, form your reputation, raise your credit: put your affairs in order: you would have more trouble about it in another season of life. Charles the Fifth used to say, that "Fortune loved young folks." In the time of youth, all the world offer themselves to you, and lend you a helping hand: young people govern without thinking of it. But in more advanced age, you have no helps from any quarter; you have no longer that bewitching charm which has an influence on every body: you have nothing for you but reason and truth, which do not ordinarily govern the world.

"You are going," said Montagne to some young people, "towards reputation and credit; but I am returning back." When you cease to be young, you have no acquisition left you to make, but in point of virtue. In all your undertakings and actions, always aim at the highest perfection; form no project, and set about nothing without saying to yourself, "Could not I do better?" By this means you will insensibly contract a habit of justice and virtue, which will make the practice thereof easier to you. Do what Seneca advised his friend Lucilius: "Choose," said he to him, "among great men
some

“ some one that you think is most to be admired : do nothing but in his presence ; give him “ an account of all your actions.” Happy the man that is esteemed enough to be pitched on for this purpose ! This is the more easy, because young folks have a natural disposition to imitation. They run less hazard when they choose their patterns from antiquity, where we generally meet with none but great examples. Among the moderns it may have its inconveniencies ; the copies of them very rarely succeed. It has been said long ago, that every copy ought to tremble before its original ; they never follow it but at a distance ; and yet it takes away your natural character, which is generally the truest and the most simple. You are apt to grow negligent as to yourself, when you fix yourself to a model ; besides, a great part of our faults come from imitation. Learn then to reverence and stand in awe of yourself : let your scrupulousness be your own censor.

Use all your application to make yourself happy in your station of life ; improve all the means you have ; you lose a thousand advantages for want of it. It is our attention, and comparing of things that makes us happy.

The more address and capacity you have, the more will you make of your circumstances, and the more will you extend your pleasures. It is not possession that makes us happy, it is enjoyment, and enjoyment lies in attention.

If people knew how to hug and enjoy themselves in their condition, they would not be troubled either with ambition or envy, and would be blessed with a perfect tranquillity ; but we do not live enough in the present moment, our desires

and

and hopes are always pushing us on towards futurity.

There are two sorts of madmen in the world; the one always live upon futurity, and feed themselves with nothing but hopes; and as they are not wise enough to calculate them rightly, they pass their lives in a continual mistake. Reasonable persons are never taken up with any desires but such as are within their reach; they often gain their point, and though they should be mistaken, they would easily console themselves under the disappointment; they know likewise that our fondness for things wears off upon the possession of them, or ceases upon seeing the impossibility of obtaining what we desire: wise men always make themselves easy with such reflections. There is another sort of madmen that make too much of the present, and take no manner of care for futurity; they ruin their fortune, their reputation, and their taste of life, by not managing them discreetly. Men of sense join these two times together; they enjoy the present, and yet do not neglect the future.

It is a duty, my Daughter, to employ our time, but what use do we make of it? Few people know how to value it as it deserves. "Account to yourself," says one of the Antients, for every moment of our time; that after making a just use of the present, you may have less occasion for the future." Time flies with rapidity: learn to live, that is, to make a good use of your time; but life is spent too often in vain hopes, in quest of fortune, or in waiting for it. All mankind feel the vanity of their condition, always taken up without being ever satisfied. Remember that life does not consist in the

space of time that you live, but in the use you should make of it: consider that you have a mind to cultivate and feed with truth; a heart to purify and regulate; and a religious worship to pay to the Deity.

As the first years of life are precious, remember, Daughter, to make an advantageous use of them. Whilst the mind easily receives impressions, embellish your memory with valuable things, and consider that you are laying in a provision for your whole life. The memory is formed and improved by exercising it.

Curiosity is a sentiment that you should not stifle; it wants only to be managed, and placed on a right object. Curiosity is a knowledge begun, which makes you advance farther and quicker in the road of truth; it is a natural disposition that meets instruction half-way; it should not be stopped by laziness and love of ease.

It is very useful for young persons to employ their time in solid sciences; the Greek and Roman History elevates the mind, and raises the courage by the great actions that we see there related. We ought to know the History of France; nobody should be ignorant of the history of their own country. I should not even blame a little philosophy; especially the new, if one has a capacity for it: it helps to give you a clear judgment, to distinguish your ideas, and teach you to think justly. I would likewise have a little morality: by the bare reading of Cicero, Pliny, and others, one gets a taste for virtue: it makes an insensible impression on us, that is of great advantage to our morals. The inclination to vice is corrected by the example of so many virtues, and you will scarcely find an evil disposition have any relish for
this

this sort of reading. We do not love to see what is always upbraiding and condemning us.

As for languages, though a woman ought to be satisfied with speaking that of her own country, I should not thwart the inclination one might have for Latin. It is the language of the Church: it opens you a gate to all the sciences: it lets you into conversation with the best part of the world in all ages. Women are ready enough to learn Italian; but I think it dangerous; it is the language of love: the Italian writers are not very correct; you see in all their works a gingle of words, and a loose imagination inconsistent with a just way of thinking.

Poetry may produce some inconveniences; I should however be loth to forbid the reading of the fine tragedies of Corneille: but the best of them often give you lectures of virtue, and leave you an impression of vice.

The reading of romances is still more dangerous: I would not have them much used; they inure the mind to falsehoods. Romances having no foundation of truth to support them, warm the imagination, impair modesty, put the heart in disorder, and let a young person have but the least disposition to tenderness, they hurry on and fire her inclination. One should not increase the charms and delusions of love; the more it is softened, and the modester it appears, the more dangerous is it. I would not forbid them; all prohibitions intrrench upon liberty, and raise the desire: but we should, as much as we are able, use ourselves to solid readings, which improve the understanding and fortify the heart; we cannot too carefully avoid such as leave impressions hard to be effaced.

Moderate

Moderate your fondness for extraordinary sciences; they are dangerous, and generally teach one nothing but a vast deal of vanity: they depress the activity of the soul. If you have a very warm and active imagination, and a curiosity which nothing can stop, it is much better to employ these dispositions in the sciences, than to run the hazard of their being turned to serve your passions: but remember, that a young lady should have almost as nice a modesty in the article of sciences, as she has with regard to vice.

Guard yourself therefore against the inclination of setting up for a virtuoso; do not amuse yourself in running after vain sciences, and such as are above your reach. Our soul is much better qualified for enjoyment than it is for knowledge; we have all the knowledge that is proper and necessary for our well being; but we will not stick there, we are still running after truths that were not designed for us.

Before we engage in enquiries that are above our capacities, we should know the just extent of our understanding, and what rule we should have for determining our persuasion: we should learn to distinguish between opinion and knowledge, and should have resolution enough to doubt, when we have no clear notion of things, as well as courage to be ignorant of what surpasses us.

The better to prevent a vain opinion of our capacity, and abate a confidence in our understanding, let us consider that the two principles of all our knowledge, reason and the senses, want sincerity, and often deceive us. The senses impose on reason, and reason misleads them in its turn. These are our two guides, and both of them lead us out of the way. Such reflections should naturally

turally put us out of conceit with abstracted sciences ; it is much better for us to employ our time in useful points of knowledge.

Docility is a quality very necessary for a young person, who should never have much confidence in herself ; but this docility must not be carried too far. In point of religion, indeed, it must submit to authority ; but on any other subject it must receive nothing but from reason and evidence. By carrying docility too far, you do an injury to your reason ; you make no use of your own judgement and understanding, which are impaired for want of exercise. You set too narrow bounds to your ideas, when you confine them to those of other people. The testimony of men only deserves credit in proportion to the degree of certainty which they have acquired by examining into facts. There lies no prescription against truth : it is for all persons and of all times. In a word, as a great man says, “ To be a Christian, one must believe implicitly : but to be a wise man, one must see clearly.”

Accustom yourself to exercise your understanding, and make more use of it than of your memory. We fill our heads with the notions of other people, and take no care to form any of our own. We fancy that we have made a great progress, when we load our memory with histories and facts ; but this is of very little service to perfect our understanding. We must use ourselves to thinking. The understanding extends and improves itself by exercise ; yet few persons take care to exert it.

Among our sex the art of thinking is a sort of dormant talent. Historical facts, and the opinions of philosophers, will not defend you against

a calamity that presses you: you will not find yourself much the stronger for them. When an affliction comes upon you, you have recourse to Seneca and Epictetus: Is it for their reason to give you consolation? Is it not rather the business of your own? Make use of your own stock; in the calm of life make a proper provision against the time of affliction, which you are sure to meet with: you will find yourself much better supported by your own reason than by that of other people.

If you can govern your imagination, and make it submit to reason and truth, it will be a great step towards your perfection and happiness. Women are generally governed by their imagination; as they are not employed in any thing solid, and are not in the course of their lives troubled either with the care of their fortune, or the management of their affairs, they give themselves up entirely to their pleasures. Plays, dress, romances, and inclinations, all depend upon imagination. I know well enough that if you keep it within due bounds, you take so much off from your pleasures; for Imagination is the source of them; and the things that please us most, derive from her the charm and illusion in which all their agreeableness consists: but for one pleasure of her creating, what evils doth she not make us suffer? She stands continually between Truth and us: Reason dares not shew herself where Imagination bears the sway. We see only as she pleases, and those that are led by her know what they suffer from her by woeful experience. It would be a very happy composition to make with her, to give her back all her pleasures, on condition that she made you feel none of her pains: in

a word, there is nothing so inconsistent with happiness, as a fine lively and too heated imagination.

Possess yourself with a true notion of things, and take not up with the sentiments of the people: form your own judgment without giving into received opinions, and get over the prejudices of your infancy. When you feel yourself under any uneasiness, take the following method: I have found the use of it: Examine into the occasion of your trouble; strip it of all the disguise that is about it, and of all the embroidery of imagination, and you will find that it is generally nothing at all, or at least great allowances are to be made. Value things only according to their real worth. We have a great deal more reason to complain of our false notions than of our fortune; it is very frequently not so much things that hurt us, as the opinion that we have of them.

In order to be happy, we must think rightly: we owe a great respect to the common opinions, when they concern religion; but we ought to think very differently from the vulgar in what regards morality and the happiness of life. By the vulgar, I mean every body that has a low and vulgar way of thinking; the court is filled with such sort of creatures; and the world talks of nothing but fortune and credit: all the cry there is, "Go on, make haste forwards;" whereas Wisdom says, "Take up with simple things; choose an obscure but quiet life; get out of the hurry of the world; avoid a crowd." Fame is not all the recompence of virtue; the main part of it lies in the testimony of your own conscience.

conscience. A great virtue is surely enough to comfort you for the loss of a little glory.

Be assured, that the greatest science is to know how to be independent. "I have learnt," said one of the Antients, "to be my own friend, so
"I shall never be alone." You must provide yourself some resources against the inquietudes of life, and some equivalent for the goods you had depended on. Secure yourself a retreat and place of refuge in your own breast; you can always return thither, and be sure to find yourself again. When the world is less necessary to you, it will have less power over you: when you do not, by some solid inclinations, place your dependance on yourself, you depend upon every thing else.

Use yourself to solitude: there is nothing more useful and necessary to weaken the impression that sensible objects make upon us. You should therefore from time to time retire from the world to be alone. Assign some hours in the day for reading, and for making your own reflections. "Reflection," says a Father of the Church, "is
"the eye of the soul; it lets light and truth into
"it."—"I will lead him into solitude," says Wisdom, "and there I will speak to his heart." It is there indeed where Truth gives her instructions; where prejudices vanish, where prepossession wears off, and where opinion, that governs all, begins to lose its influence. When one considers the uselessness and insignificancy of life, one is forced to say with Pliny, "It is much
"better to pass one's life in doing nothing at
"all, than in doing trifles of nothing."

I have told you already, Daughter, that happiness consists in peace of mind: you cannot enjoy the pleasures of the mind without health of
mind:

mind : every thing almost is a pleasure to a sound mind. If you would live with tranquility, these are the rules you are to observe. The first is, not to give yourself up to things that please ; to use them only occasionally ; not to expect too much from the men, for fear of being disappointed ; to be your own principal friend. Solitude too will ensure you tranquility, and is a friend to wisdom : it is within you that Peace and Truth take up their abode. Avoid the great world, there is no security in it ; it always awakens some sentiment or other that we had almost crushed ; there are but too many people in it that encourage looseness ; the more one converses with it, the more authority do one's passions gain ; it is hard to resist the attack of vice when it comes so well attended : in a word, one comes back from it much weaker, less modest, and more unjust, far having been among the men. The world easily instils its poison into tender souls. We should likewise shut up all the avenues to the Passions ; it is much easier to keep them off, than vanquish them ; and though one should be happy enough to banish them, yet from the time that they made their impression, they make us pay dear for their abode. The first motions of them is what cannot be refused to Nature, but she often carries her influence too far ; and when you come to yourself again, you find abundant reason to repent.

One should always have some resources and last shifts : calculate your strength and your courage ; and for this end, in all cases where you have any apprehensions, consider every thing at the worst. Wait for the misfortune that may happen to you with firmness : look it bravely in the face ; view it

it in all its most terrible circumstances, and do not let yourself sink under it.

A favourite raised to the height of grandeur was shewing his riches to a friend. As he took out a box, he said to him, "Here it is that my treasure lies." His friend pressed him to shew it him, and he allowed him to open the box; there was nothing in it but an old ragged coat. His friend seemed surprized at it: the favourite said to him, "When fortune shall send me back to my original condition, I am ready for it." What a noble resource is it to consider every thing at the worst, and feel fortitude enough in one's self to stand the shock.

How strongly soever you wish for any thing, begin with examining the thing you wish: set before your eyes the good which it promises you, and the evils that follow it: remember the passage of Horace, "Pleasure goes before you, but keeps her retinue out of sight." You will cease to fear, as soon as ever you cease to desire. Depend upon it, a wise man does not run after felicity, but makes his own happiness; it must be your own doing, and it is in your own power. Remember that a very small matter will serve for all the real needs of life, but there must be an infinite deal to satisfy the imaginary needs of opinion; and that you will much sooner reduce your desires to the level of your fortune, than raise your fortune to the level of your desires. If honours and riches could satiate us, we might heap them up; but the thirst for them increases by acquiring them: he that desires most, is certainly the most indigent.

Young persons live upon hope. M. de la Rochefoucault says, "that it carries one an agreeable

“able road to the end of life.” It would be indeed short enough, if hope did not lengthen it; it is a very comfortable sentiment, but may prove dangerous, by occasioning you often a great many disappointments. The least evil that happens from it is, that we often lose what we possess, by waiting for what we desire.

Our self-love makes us blind to ourselves, and diminishes all our defects. We live with them as we do with the perfumes that we wear, we do not smell them; they only incommode others: to see them in their right light, we must see them in other people. View your own imperfections with the same eyes with which you view those of others: be always exact in keeping to this rule, it will accustom you to equity. Examine your own nature, and make the best of your defects; there is none of them but may be tacked to some virtues, and be made to favour them. Morality does not propose to destroy nature, but to perfect it. Are you vain-glorious? Make use of that sentiment to raise yourself above the weaknesses of your sex, and to avoid the faults that abuse it. Every unruly passion has a pain and shame annexed to it, which solicit you to quit it. Are you timorous? Turn that weakness into prudence; let it keep you from exposing yourself. Are you lavish? Do you love to give? It is easy to turn prodigality into generosity. Give with choice and judgement; but do not neglect indifferent people: lend when it is necessary; but give to such as cannot return your kindness; by so doing you strike in with your inclination, and do good actions: there is no weakness, but, if you please, virtue can make a good use of it.

In the afflictions which befall you, and which make

make you sensible of your little stock of merit, instead of fretting and opposing the opinion that you have of yourself to the injustice which you pretend has been done you, consider that the persons who are the authors of it are better able to judge of you than you are yourself; that you should sooner believe them than self-love, which always flatters; and that with regard to what concerns yourself, your enemy is nearer truth than you are; that you should have no merit in your own eyes, but what you have in other people's. One has too great a disposition to flatter one's self, and men are too near themselves to judge impartially in the case.

These are general precepts for opposing the vices of the mind; but your first care should be to perfect your heart and your sentiments: it depends on your heart to make your virtue sure and lasting; it is properly that which forms your character; and to make yourself mistress of it, observe this method. When you feel yourself agitated with a strong and violent passion, desire it to allow you a little time, and compound with your weakness; if without hearing it a moment, you are for sacrificing every thing to your reason and your duty, there is room to fear that your passion may rebel, and grow stronger than ever. You are under its command, and must manage it with address: you will receive more help than you think of from such a conduct: you will find some sure remedies even in your passion. If it be that of hatred, you will see that you have not altogether so much reason to hate and revenge yourself, as you at first imagined. If by misfortune it be the contrary sentiment that has seized you, there

there is no passion which furnishes you surer remedies against itself.

If your heart has the misfortune to be attacked by love, these are the remedies to stop its progress: Think that its pleasures are neither solid nor constant; they quit you; and if this was all the harm they would do you, 'tis enough. In passions the soul proposes itself an object, and is more intimately united to it either by desire or enjoyment, than it is to its own being; it places all its felicity in its possession, and all its misery in the loss of the object. Yet this felicity of the imagination, this good of the soul's choice, is neither solid nor lasting: it depends upon others; it depends upon yourself; and you cannot answer either for others or for yourself.

Love in the beginning offers you nothing but flowers, and hides all the danger from you; it imposes on you; it always takes some form which is not its own: the heart being in secret intelligence with it conceals its inclination from you, for fear of alarming your reason and modesty. You fancy it is a mere amusement; it is only the person's wit or good sense that pleases us. In a word, Love is almost always unknown till he has got the mastery. As soon as he comes to be felt, fly that instant, and hearken not to the complaints of your heart: Love is not rooted out of the soul with ordinary efforts, it has too many partizans within us: as soon as it has surprized you, every thing is on its side against you, and nothing will serve you against Love. It is the most cruel situation a rational person can be in; where there is nothing to support you; where you have no spectator but yourself. You must summon up your courage immediately, and remember

member that you must make a much more sorrowful use of it, if you yield to your passion in the least.

Reflect upon the fatal consequences of passions, and you will find but too many examples to instruct you; but we are often convinced of our mistake, without being cured of our passion. Reckon up, if possible, the evils, that flow from Love: it imposes on the reason; it fills the soul and the senses with trouble; it takes away the flower of innocence: it stuns virtue; it blasts the reputation, shame being almost always the consequence of Love. Nothing debases you to such a degree, and sinks you so much below yourself, as the Passions: they degrade you: there is nothing but reason that can maintain your dignity. It is far more unhappy to stand in need of one's courage to bear a misfortune, than to void it; the pleasure of doing one's duty is a comfort to you; but never applaud yourself, for fear of being humbled. Remember that you carry your enemy about with you; stick strictly to a conduct that may answer for you to yourself. Avoid plays and passionate representations; you must not see what you would not feel; music, poetry, all this is the retinue of sensual pleasure. Use yourself to reading on solid subjects, to fortify your reason.

Do not converse with your Imagination; it will paint Love to you with all its charms; it is all seduction and illusion when she makes the representation: there is always a great drawback when you quit her to come to the reality. St. Augustine has given us a discription of his condition, when he was minded to quit love and pleasures. He says, that what he loved presented
itself

itself to him under a charming figure; he represents what passed in his heart in such moving terms, that there is no reading it without danger. One must pass slightly over the pictures of Pleasure; she is always to be feared, even at the very time we are taking measures against her; and when we are fullest of the disasters she has occasioned, we are still to mistrust ourselves. The passion is apt to get ground by the examining of one's self; forgetfulness is the only security to be taken against Love: you must call yourself seriously to account, and say, "What do I mean to do with the inclination that is seizing me? Are not such and such misfortunes sure to attend me, if I have the weakness yield to it."

Borrow forces and succour from your enemy and the very nature of Love; if you would not flatter him, he will supply you with them. Strip him of all the charms that your fancy gives him; lend him nothing, give him no favour, and you will see he will have but little left. After this, think no more of him: take a firm resolution to fly from him; and depend upon it, we are as strong as we resolve to be. Diversion and simple amusements are necessary; but we must shun all pleasures that affect the heart.

It is not always our faults that ruin us, but the manner of our conduct after we have committed them. An humble acknowledgment of our faults disarms resentment, and stops the violence of anger. Women that have had the misfortune to deviate from their duty, to break through decorum, to part with their virtue and modesty, own so much regard to custom, and ought to have such a sense of their breach of chastity, as to appear with a mortified air; it is a
 fort

fort of satisfaction that the public expects from them; it is sure to remember your faults whenever you appear to forget them. Repentance insures a change of your conduct; prevent the malignity which is natural to mankind; put yourself in the place that their pride allots you, they would hate you humbled; and when you have made yourself so to their hands, they will have no more to say to you: but she that is proud after committing faults, calls them to mind, and makes them immortal.

Let us now pass, my daughter, to the Social Duties. I thought I was in the first place to draw you out of the common education and the prejudices of childhood, and that it was necessary to fortify your reason, and give you some solid principles to support you. I thought most of the disorders of life were owing to false opinions; that false opinions produced loose sentiments; and that when the understanding is not enlightened, the heart is exposed to passions: that there must be some truths fixed in the mind to preserve us from error, and that one must have some sentiments in the heart to keep out the passions. When you have once a knowledge of truth, and a love for justice, there is no danger of all the other virtues.

The first duty of civil life is to take care of others; such as live only for themselves fall into contempt, and are neglected by every body. If you are for requiring too much from others, they will refuse you every thing, their friendship, their affections, and their services. Civil life is a mutual intercourse of good offices: the most valuable part of mankind go still further: by promoting the happiness

happiness of others, you insure you own; 'tis the truest politics to think in this manner.

Nothing can be more odious than people that make every body see that they live only for themselves. An extravagant self-love is the source of great crimes; some degrees lower it occasions vices; but let there be never so little a spice of it in a person, it impairs all the virtues and charms of society.

'Tis impossible to make a friendship with persons who have a predominant self-love, and take care to shew it; and yet we can never strip ourselves of it entirely; as long as we are attached to life, we shall be attached to ourselves.

But there is a qualified self-love, that is not exercised at the expence of others.

We fancy we exalt ourselves by depressing our equals: this makes us censorious and envious. Good-nature turns to more account than malignity. Do good when it is in your power; speak well of all the world, and never judge with rigour. Such acts of goodness and generosity frequently repeated will gain you at last a great and excellent reputation. All the world is engaged to commend you, to extenuate your defects, and enhance your good qualities. You should found your reputation upon your own virtues, and not upon the demerit of others; consider that their good qualities take nothing at all from you, and that the diminution of your reputation can be imputed to no body but yourself.

One of the things that contributes most to make us unhappy is, that we depend too much upon the men; 'tis the source too of our injustice. We pick quarrels with them, not on account of what they owe us, or of that they have prom-

misèd us, but on account of what we have hoped from them. We depend absolutely upon our hopes, which occasion us abundance of disappointments.

Be not rash in your judgments, and give no ear to calumnies : never give in to the first appearance of things, nor be in haste to condemn any body. Remember that there are things probable which are not true, as there are things true which are not probable.

We should, in our private judgments, imitate the equity of solemn judgments. Judges never decide without having examined, heard and confronted the witnesses with the parties concerned ; but we, without any commission, set up for empires of reputation ; and every proof is sufficient, every authority appears good, when the business is to condemn. Prompted by our natural malignity, we fancy that we give ourselves what we take away from others : hence arises animosities and enmities ; for every thing is sure to be known.

Be equitable therefore in your judgments ; the same justice that you do to others, they will return to you. Would you have them think and speak well of you, never speak ill of any body.

Civility, which is an imitation of charity, is another of the social virtues : it puts you above others when you have it in a more eminent degree ; but it is practised and maintained at the expence of self-love. Civility is always borrowing something from yourself, and turning it to the advantage of others. 'Tis one of the great bonds of society, and the only quality that makes one safe and easy in the intercourse of life.

We naturally love to govern ; 'tis an unjust inclination.

inclination. Whence have we our right to pretend to exalt ourselves above others? There is but one just and allowable superiority, 'tis that which virtue gives you; have more goodness and generosity than others: be beforehand with them more in services than benefits; 'tis the way to raise yourself. A great disinterestedness makes you as independent, and raises you higher than the amplest fortune: nothing sinks us so much as a fondness for our own interest.

The qualities of the heart have the greatest concern in the commerce of life: the understanding does not endear us to others, and you frequently see men very odious with great parts; they are for giving you a good opinion of themselves; they are for getting an ascendant over and depressing others.

Though humility has only been considered as a christian virtue, it must be owned to be a social virtue; and so necessary a one, that without it 'tis a very ticklish matter to have to do with you. 'Tis the conceit that you have of yourself which makes you maintain your rights with so much arrogance, and intrench on those of other people.

We must never be strict in calling any body to account. Exact civility does not insist on all that is due to you. Do not be afraid of being before-hand with your friends: if you have a mind to be a true friend, never insist on any thing too stiffly; but that your behaviour may not be inconsistent, as it expresses your inward disposition, make often serious reflections on your weaknesses, and take yourself to pieces. This examination will make you entertain sentiments of humility for yourself, and of indulgence with regard to others.

Be humble without being bashful. Shame is a secret pride ; and pride is an error with regard to one's own worth, and an injustice with regard to what one has a mind to appear to others.

Reputation is an advantage very desirable ; but it is a weakness to court it with too much ardor, and do nothing but with a view to it : we ought to content ourselves with deserving it. We should not discourage sensibility for glory ; 'tis the surest help we have to virtue ; but the business is to make choice of true glory.

Accustom yourself to see what is above you without either admiration or envy ; and what is below you without contempt. Do not let the pomp of greatness impose on you ; none but little souls fall down and worship grandeur ; admiration is only due to virtue.

To use yourself to value men by their proper qualities, consider the condition of a person loaded with honours, dignities and riches, who seems to want nothing at all, but really wants every thing, by being destitute of true goods, of those internal qualities that are necessary to the enjoyment and use of them : he suffers as much as if his poverty was real, so long as he has the sense of poverty, and is wishing for more. " There is
 " nothing worse," says one of the Ancients,
 " than poverty in the midst of riches, because
 " the evil lies in the mind." The man that is in this situation feels all the evils of opinion, without enjoying the goods of fortune ; he is blinded by error, and tormented by his passions : whilst a reasonable person who has nothing at all, but substitutes wise and solid reflections to supply the place of riches and honours, enjoys a tranquillity
 which

which nothing can equal: the happiness of the one, and the misery of the other, come only from their different manner of thinking.

If you find yourself disposed to resentment and revenge, strive to keep down that sentiment; there is nothing so mean as to revenge one's self. If you meet with ill-treatment from any body, you owe them only contempt; 'tis a debt easy to be paid. If they have offended you only in slight matters, you owe them indulgence; but there are certain seasons in life when you must meet with injuries; seasons when the friends for whom you have done most, fall foul upon and condemn you: in such a case, after having done all you can to undeceive them, do not be obstinate in disputing with them. One ought to court the esteem of one's friends; but when you find people that will only view you through their prejudices, when you have disputes with such hot and fiery imaginations as will admit of nothing but what favours their injustice, you have nothing to do but retire and set your heart at rest. Do what you will, you'll get nothing from them but discontent. When you thus suffer from their ill-usage and shame of recanting, comfort yourself in your innocence, and the assurance that you have not offended. Think that if your worth was not greater at the time they raised you, it is not at all less now they are for crushing you: you should, without being more mortified at it, pity them, and not be exasperated if possible, but say, "They see in a wrong light." Consider that with good qualities one may at last get over resentment and envy. Let the hopes you draw from virtue keep up your courage, and be your consolation.

Do not think of revenging yourself any way but by using more moderation in your conduct, than those that attack you have malice. None but sublime souls are touched with the glory of pardoning injuries.

Set yourself to deserve your own esteem, the better to console yourself for the esteem which others deny you. You can allow yourself but one sort of vengeance; 'tis that of doing good to such as have offended you: 'tis the most exquisite revenge, and the only one that is allowable: you gratify your passion, and you intrench upon no virtue. Cæsar has set us an example of it; his lieutenant Labienus deserted from him at a time that he stood in most need of him, and went over to Pompey, leaving great riches in Cæsar's camp. Cæsar sent them after him, with a message to tell him, "that was the manner of Cæsar's revenge."

'Tis prudent to make a good use of other people's faults, even when they do us mischief; but very often they only begin the wrongs, and we finish them; they give us indeed a right against themselves, but we make an ill use of it: we are for taking too much advantage of their faults. This is an injustice and a violence that makes the standers-by against us. If we suffered with moderation all the world would be for us, and the faults of those that attack us would be doubled by our patience.

When you know that your friends have not treated you as they ought, take no notice of it; as soon as ever you shew that you perceive it, their malignity increases, and you give a loose to their hatred: whereas by dissembling it, you
flatter

flatter their self-love; they enjoy the pleasure of imposing on you; they fancy themselves your superiors, as long as they are not discovered; they triumph in your mistake, and feel another pleasure in not ruining you quite. By not letting them see that you know them, you give them time to repent and come to themselves; and there needs nothing but a seasonable piece of service, and a different manner of taking things, to make them more attached to you than ever.

Be inviolable in your word; but to gain it an entire confidence, remember that you must be extremely scrupulous in keeping it. Shew your regard to truth even in things indifferent; and consider that there is nothing so despicable as to deviate from it. 'Tis a common saying, that lying shews that people despise God, and standing in fear of man; and that the man who speaks truth and does good resembles the Deity. We should likewise avoid swearing; the bare word of an honest person should have all the credit and authority of an oath.

Politeness is a desire of pleasing: nature gives it, education and the world improve it. Politeness is a supplement to Virtue. They say it came into the world when that daughter of Heaven abandoned it. In ruder times, when Virtue bore a greater sway, they knew less of Politeness; it came in with Voluptuousness: it is the daughter of Luxury and Delicacy. It has been disputed, whether it approaches nearest to vice or virtue. Without pretending to decide the question, or define politeness, may I be allowed to speak my sentiments of it? I take it to be one of the greatest bonds of society, as it contributes most to the peace

peace of it ; 'tis a preparation to charity, and an imitation too of humility. True politeness is modest ; and as it aims to please, it knows that the way to carry its point, is to shew that we do not prefer ourselves to others, but give them the first rank in our esteem.

Pride keeps us off from society : our self-love gives us a peculiar rank, which is always disputed with us. Such a high esteem of ourselves as makes others feel it, is almost always punished with an universal contempt. Politeness is the art of reconciling agreeably what we owe to others, and what one owes to one's self ; for the duties have their bounds, which when they exceed, 'tis flattery with regard to others, and pride with regard to yourself ; 'tis the most seducing quality in nature.

The most polite persons have generally a good deal of sweetness in their conversation, and engaging qualities : 'tis the circle of Venus ; it sets off, and gives graces and charms to all that wear it ; and with it you cannot fail to please.

There are several degrees of politeness. You carry it to a higher point in proportion to the delicacy of your way of thinking : it distinguishes itself in all your behaviour, in your conversation, and even in your silence.

Perfect politeness forbids us to display our parts and talents with assurance ; it even borders upon cruelty, to shew one's self happy when we have certain misfortunes before our eyes. Conversation in the world is enough to polish our outward behaviour ; but there must be a good deal of delicacy to form a politeness of mind. A nice politeness formed with art and taste, will
make

make the world excuse you a great many failings, and improve your good qualities. Such as are defective in point of behaviour have the greater need of solid qualities, and make slow advances in gaining a reputation. In a word, politeness costs but little, and is of vast advantage.

Silence always becomes a young person; there is a modesty and dignity in keeping it; you sit in judgment upon others, and run no hazard yourself: but guard yourself against a proud and insulting silence; it should be the result of your prudence, and not the consequence of your pride. But as there is no holding our peace always, it is fit for us to know that the principal rule for speaking well is to think well.

When your notions are clear and distinct, your discourse will be so too; let a proper decorum and modesty run through them. In all your discourses pay a regard to received customs and prejudices; expressions declare the sentiments of the heart, and the sentiments form the behaviour.

Be particularly careful not to set up for a joker; 'tis an ill part to act, and by making others laugh, we seldom make ourselves esteemed. Pay a great deal more attention to others than to yourself, and think how to set them out rather than to shine yourself: we should learn how to listen to other people's discourse, and not betray an absence of mind either by our eyes or our manner. Never dwell upon stories: if you chance to tell any, do it in a genteel and close manner; let what you say be new, or at least give it a new turn. The world is full of people, that are dinning things into your ears, without

saying any thing to entertain the mind. Whenever we speak, we should take care either to please or instruct; when you call for the attention of the company, you should make them amends by the agreeableness of what you say: an indifferent discourse cannot be too short.

You may approve what you hear, but should very seldom admire it: admiration is proper to blockheads. Never let your discourse have an air of art and cunning; the greatest prudence lies in speaking little, and shewing more diffidence of one's self than of other people. An upright conduct, and a reputation for probity, gains more confidence and esteem, and at the long run more advantages too in point of fortune, than any by-ways. Nothing makes you so worthy of the greatest matters, and raises you so much above others, as an exact probity.

Use yourself to treat your servants with kindness and humanity. 'Tis a saying of one of the Antients, "that we ought to consider them as "unhappy friends." Remember that the vast difference between you and them is owing merely to chance; never make them uneasy in their state of life, or add weight to the trouble of it. There is nothing so poor and mean as to be haughty to any body that is in your service.

Never use any harsh language; it should never come out of the mouth of a delicate and polite person. Servitude being settled in opposition to the natural equality of mankind, it behoves us to soften it. What right have we to expect our servants should be without faults, when we are giving them instances every day of our own? Let us rather bear with them. When you show yourself

yourself in all your humours and fits of passion, (for we often lay ourselves open before our servants) how do you expose yourself to them? Can you have any right afterwards to reprimand them? A mean familiarity with them is indeed ever to be avoided; but you owe them assistance, advice, and bounties suitable to their condition and wants.

One should keep up authority in one's family, but it should be a mild authority. We should not indeed always threaten without punishing, for fear of bringing our treats into contempt; but we should not call in authority till persuasion has failed. Remember that humanity and christianity put all the world on the same foot. The impatience and heat of youth, joined to the false notion they give you of yourself, make you look upon your servants as creatures of a different species; but how contrary are such sentiments to the modesty that you owe to yourself, and the humanity you owe to others.

Never relish or encourage the flattery of servants; and to prevent the impression which their fawning speeches frequently repeated may make upon you, consider that they are hirelings paid to serve your weaknesses and pride.

If by misfortune, Daughter, you should not think fit to follow my Advice and Precepts, though they be lost upon you, they will still be useful to myself, as laying me under new obligations. These reflections are fresh engagements to me to exert myself in the way of virtue. I fortify my reason even against myself; for I am now under a necessity of following it, or else I expose myself to the shame of having known it, and yet been false to it.

There

There is nothing, my Daughter, more mortifying than to write upon subjects that put me in mind of all my faults: by laying them open to you, I give up my right to reprimand you; I furnish you with arms against myself. And I allow you freely to use them, if you see any vices in me inconsistent with the virtues that I recommend to you; for all Advice and precepts want authority, when they are not supported by example.

END OF THE MARCHIONESS DE LAMBERT'S

"ADVICE TO HER DAUGHTER."







